

EPISCOPAL Churchnews

MAY 13, 1956

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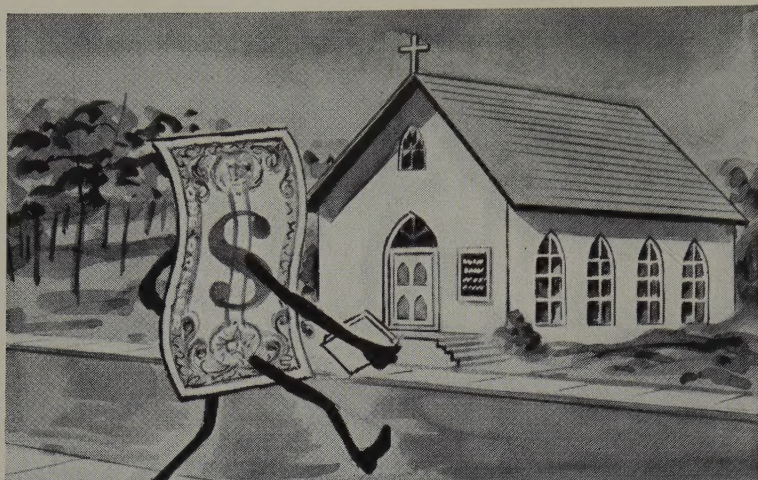
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THE COMMUNIST WAY OF LIFE AND THE CHRISTIAN ANSWER

by the Bishop of Armidale page Twenty

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COMING EVENTS

THE CHURCH'S CALENDAR

Whitsunday, Pentecost, May 20 . . .
Ember Days, May 23, 25, 26.

NATIONAL EVENTS

Christian Unity Sunday, May 20 . . .
Church Conference of Social Work,
NCC, St. Louis, Mo. May 20-25.

PROVINCIAL EVENTS

Province 6 laymen's training course, Richmond, Va. Roslyn, May 18-20 . . .
Province 6 laymen's training course, Sioux Falls, S. Dak. Conference Center, May 18-20 . . . **Province 4** adult youth advisers' training conference, Mont-eagle, Tenn. DuBose Center, May 21-22 . . . **Province 1** supervisors' training conference, Whitinsville, Mass. LaSelle House, May 24-25 . . . **Province 5** laymen's training course, Racine, Wis. DeKoven Foundation, May 25-27 . . . **Province 8** laymen's training course, Healdsburg, Calif. El Rancho del Obispo, May 25-27.

REGIONAL EVENTS

Broadcasting and Film Comn. workshop, NCC, Dallas, Texas, May 14-16 . . . **Adult youth leaders' conference,** Pacific Palisades, Calif. Presbyterian Conf. Grounds, May 15-17 . . . **Lecture for clergy** on the Church Year. Rev. T. P. Ferris. Cathedral of St. John the Divine, May 16 . . . **Broadcasting and Film Comn.** institute, Enid, Okla. Phillips Univ., May 17 . . . **Church and Group Life laboratory,** Monterey, Calif. Asilomar Conference Grounds, May 21-June 2.

DIOCESAN EVENTS

Annual convocation, Dickinson, N. Dak. St. John's Church, May 14-15 . . . **Annual convention,** Providence, R. I. Cathedral of St. John, May 15 . . . **Annual convention,** Jamestown, N. Y. St. Luke's Church, May 15 . . . **Annual convention,** Garden City, L. I., N. Y. Cathedral of the Incarnation, May 15 . . . **Woman's Auxiliary annual meeting,** Waukesha, Wis. St. Matthias' Church, May 15 . . . **Woman's Auxiliary annual meeting,** Portsmouth, N. H. St. John's Church, May 15-16 . . . **Woman's Auxiliary annual meeting,** Cincinnati, O. Church of the Advent, May 15-16 . . . **Annual convention,** Denver, Colo. St. John's Cathedral, May 15-17 . . . **Annual convention,** Great Falls, Mont. Church of Incarnation, May 15-17 . . . **Annual convention,** Portland, Me. Cathedral Church of St. Luke's, May 16 . . . **Annual convention,** Springfield, Mass. Christ Church Cathedral, May 16 . . . **Annual convention,** Leesburg, Va. St. James' Church, May 16-17 . . . **Lay Readers' conference,** Pollock, La. Camp Hardtner, May 16-18 . . . **Laymen's conference,** Waring, Texas. Camp Capers, May 18-20 . . . **Annual convention,** Seattle, Wash. St. Mark's Cathedral, May 20-21 . . . **Annual convention,** Altoona, Pa. St. Luke's Church, May 22-23 . . . **Annual convention,** Sarasota, Fla., May 22-24.

Episcopal **Churchnews**

In Its One Hundred and Twenty-first Year of Continuous Publication

Contents for the Issue of May 13, 1956

NEWS

CHRISTIAN DISCUSSION

Dilemma in Dixie—Part IV: Continuing the discussion of the South's race attitude: Both pro and anti-segregationists claim to be Christian.

SOUTH CAROLINA STANDS FIRM

The diocesan convention adopted a layman's resolution stating that being for segregation can be both "natural and Christian."

THE WORLD COUNCIL OF CHURCHES

Editor William S. Lea covered the U. S. Conference of the World Council of Churches meeting at Buck Hill Falls, Pa.

A LOOK AT THE BIG BOOM

The National Council of Churches' economic conference in Pittsburgh, led by Mayor Charles P. Taft of Cincinnati. Some 400 participated.

A CHANCE TO TALK BACK

The Rev. P. M. Casady of Des Moines, Ia., gives his congregation a question-and-answer period following his sermon at the 9:30 a.m. family service.

DID JESUS HAVE A FAIR TRIAL?

This is the heated bone of contention between the Rev. Robert Lessing and Rabbi Julius J. Nodel, both of Portland, Ore.

THE ABC'S OF THE ECUMENICAL MOVEMENT

Beginning a regular monthly feature by the Rev. James W. Kennedy, noted interpreter of this effort towards greater unity among the churches.

FEATURES

THE COMMUNIST WAY OF LIFE AND THE CHRISTIAN ANSWER

Bishop Moyes of Australia, advises: We must understand Communism, and appreciate what in it is true if we are to overcome what in it is false.

THE HOLY GHOST

Dr. J. V. Langmead Casserley states that the Holy Spirit is just as much the author of the power to respond as of the original power to create.

SEARCHING THE SCRIPTURES

Jesus—Himself the King: As Dr. Dentan points out, Christ was more than the herald of the coming Kingdom of God.

WHAT THE YOUNGER GENERATION IS ASKING

Dora Chaplin gives requested background to some favorite hymns and advises a parent whose youngster doesn't want to go to summer camp.

WOMAN'S CORNER

Here's the story of 2-year-old Carol Woodard and the friends who helped her when she so desperately needed it.

EDITORIALS 18 BOOKS 26 LETTERS 36 BACKSTAGE 40

VOLUME 121 NUMBER 10

EDITORIAL BUSINESS OFFICE: 110 North Adams St., Richmond, Va.

NEW YORK NEWS BUREAU: 12 West 10th St., New York 11, N. Y. Phone ALgonquin 4-3752.

ADVERTISING REPRESENTATIVES: McVey Associates, Inc., 270 Park Avenue, New York 17, N. Y. Phone ELdorado 5-0530.

Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues The Southern Churchman, established in 1835. Second-class mail privileges authorized, Richmond, Va., under Act of

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CABLE ADDRESS: ECnews, Richmond, Va. TELEPHONES: Richmond — LD212 and 3-6631.

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The cover: Charles P. Taft, member of a distinguished Ohio family, is mayor of Cincinnati and one of the Church's outstanding laymen.

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in the next issue of ECnews:

THE STRAIGHT LINE

by *Charles E. Berger*

Dr. Berger—a former member of the Editorial Board of *ECNews*—writes a very helpful article about the Doctrine of the Trinity. It is written so that lay people, especially, will find it easy to read and understand.

RADIO AND TELEVISION OFFER A NEW KIND OF MISSIONARY

by *Ralph McGill*

The Editor of the *Atlanta Constitution* measures the real opportunity which exists for the Church in television . . . an article about The Episcopal Radio-TV Foundation.

the Second Installment of

THE COMMUNIST WAY OF LIFE AND THE CHRISTIAN ANSWER

by *the Bishop of Armidale*

Episcopal Churchnews is reprinting a pamphlet by Bishop Moyes . . . a pamphlet which had wide readership in Australia and which deserves to be read by everyone in our Church.

You will find these three timely and interesting articles in addition to all of the regular features, thought provoking editorials, and top coverage of what's happened in the whole Church. Why not suggest to a friend that he will find this and all other issues of *ECnews* both helpful and entertaining.

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Ye That Are Heavy Laden

When I was of the age to receive confirmation and full membership of the Church, I was told to choose a passage from the Bible as the expression of my personal approach to the Biblical message and to the Christian Church. Every confirmand was obliged to do so, and to recite the passage before the congregation. When I chose the words, 'Come unto me, all ye that labor and are heavy laden', I was asked with a kind of astonishment and even irony why I had chosen that particular passage. For I was living under happy conditions and, being only 15 years old, was without any apparent labor and burden. I could not answer at that time; I felt a little embarrassed, but basically right. And I was right, indeed; every child is right in responding immediately to those words; every adult is right in responding to them in all periods of his life, and under all the conditions of his internal and external history. These words of Jesus are universal, and fit every human being and every human situation. They are simple; they grasp the heart of the primitive as well as that of the profound, disturbing the mind of the wise. Practically every word of Jesus had this character, sharing the difference between Him as the originator and the dependent interpreters, disciples and theologians, saints and preachers. Returning for the first time in my life to the passage of my early choice, I feel just as grasped by it as at that time, but infinitely more embarrassed by its majesty, profundity, and inexhaustible meaning.

PAUL TILLICH

Those who are united by religion should be united by charity.

* * *

Our fallibility and the shortness of our knowledge should make it peaceable and gentle. Because I may be mistaken, I must not be dogmatical and confident, peremptory and imperious. I will not break the certain laws of charity for a doubtful doctrine or of uncertain truth.

* * *

Whoever is bound to obey in the first instance, if he fails is bound to repent in the second.

* * *

Religion begins in knowledge, proceeds in practice, and ends in happiness.

* * *

We never better enjoy ourselves than when we most enjoy God.

BENJAMIN WHICHCOTE

Toward a CHRISTIAN DISCUSSION of the News

by the editor, the staff and, sometimes, invited commentators

DILEMMA IN DIXIE—IV

Finding a Christian Answer

OUR discussion of segregation and integration, one thing is clear: Christians do not agree as to what the Christian answer is. There are those like Senator Eastland of Mississippi who defend their belief in segregation from what they believe to be sound Christian principles. The Senator considers himself a faithful Methodist. In the United States Senate on July 20, 1944, he said: "I have no prejudice in my heart; but the white race is a superior race and the Negro race is an inferior race, and the races must be kept separate by law."

Opposed to the views of Senator Eastland are men whose qualifications as Christian witnesses, to say the least, equal his. They insist that segregation in any form violates every deep Christian principle, denies the basic unity of the human race, and that it thwarts the Will of God for equal justice to all His children.

Here are two antithetical views, each claiming to be based upon Christian principles. In between the extremes are members of both races who hold many different opinions. Some insist that racial integrity for both races is God's will, and yet that this does not imply any inferior-superior relationship. In South Africa there are many devout Afrikaners who hold a strict apartheid doctrine within the context of what they consider to be Christian principles. But in most cases they base their fierce demands for racial purity upon the Old Testament. They do not always consider, however, that the Old Testament regulations against intermarriage were ultimately made upon religious grounds, not racial.

Perhaps we can begin to find an answer to the Christian view of race by maintaining, at the outset, that as Christians we can discuss this matter only on the basis of the theological presuppositions of our Faith. We deduce our ethical insights from our theological postulates. We learn of right and wrong through what we know of God and of His Will as revealed in Jesus Christ our Lord. Although our understanding of God's Will is not perfect and our grasp of it in no way absolute, yet we maintain that in His Will is the absolutely transcendent demand. If and when His Will is known it must be obeyed. That, and that alone, can be our point of reference. If this is not so, our discussion may be politically, sociologically, or even ethically sound, but it can hardly be called Christian.

God has revealed Himself in the Holy Scriptures. This we sincerely believe, but we search the Scriptures in vain for the specifically Christian answer to the problems of race. When we examine both the Old and the New Testaments, we find remarkable inconsistencies and strange contradictions. At one time the ancient writers seem to have put racial integrity above every other moral demand. It seems strange to many that our Lord was not explicit in His judgment upon the social life of His time. He did not even condemn slavery nor totalitarianism. When we come to St. Paul, however, we do have the assertion that in Christ the accidental differences of race, nationality, political or economic condition, or cultural status do not count. All are one in Christ.

Before we try to establish our principles of Christian conduct, however, we must remember that Christianity is not primarily a code of ethics but Good News about God and His mighty acts. Baron von Hugel has written that our Christian religion "has ever to do not with human thoughts, but with Realities other and higher than man; not with the production of what ought to be, but with fear, propitiation, love, adoration of what already is."

Because of what we know about God in Christ, however, certain great ethical and moral demands are laid upon us. If God is truly revealed in Christ we know that St. John was right when he wrote that "God is Love." We know Him through His Son, Who came "not to be ministered unto but to minister", and Who "gave His Life as a ransom for many." For century after century men and women of all races and nations have recognized God through encounter with Jesus Christ. From this Christian experience of God certain principles concerning man's relations with both God and with other men are inevitable.

Dr. J. H. Oldham lists three such principles. First, the Christian's primary concern is the Kingdom of God. We are dedicated to a "Living God" Who has a moral purpose for His world. In view of this commanding purpose of righteousness and love, the natural differences which exist among men wither into insignificance. "Whosoever shall do the will of God", said our Lord, "the same is My brother and sister and mother." The early Church realized that in every nation a man who worships God and orders his life aright is accepted by Him; and what God approves man dare not reject.

Second, God's love for man gives to each individual human being an inestimable value. It is true that it is to the spiritual nature of man that Christianity assigns this transcendent value. As Dr. Oldham points out, in anticipation of the speedy end of the world the early Christians looked upon temporal conditions, even such things as the institution of slavery, as matters of comparative indifference. But the Christian conscience could not leave it there, for our Lord drew no such sharp line between the body and the soul. It was the remembrance of our Lord's tremendous concern for people in their total situation which brought out the "enthusiasm for humanity which characterized early Christianity."

The third principle is that since God loves men and seeks their good, they in turn should dedicate themselves to the service of their fellow-men. "The love of Christ becomes a constraining motive. Life becomes a mission, a call to uncalculating service. This love, since it is divine, surmounts all barriers."

We do not see how any really sincere Christian can deny the centrality of these three postulates: the supremacy of moral values, reverence for human personality, and the necessity of dedication of life to the service of mankind. It is true that they do not give us explicit answers to all the problems of race, but they set before us a system of values which points in the direction of an answer. In his magnificent study of the Social Teachings of the Christian Churches, Professor Ernst Troeltsch points out that Christianity sets before us "a goal which lies beyond all the relativities of our earthly existence and in comparison with which everything else represents only approximate values . . . (This)

Toward a CHRISTIAN DISCUSSION of the News

continued from the preceding page

does not, as some short-sighted critics suppose, deprive the world and life in the world of their significance, but stretches man's powers, and through all its stages of progression strengthens the soul in the certainty of a final, future, absolute meaning and goal of human toil. It lifts man above the world without denying the world."

In the light of eternity, race and nationality may be of negligible importance, but in this temporal world of here and now they are of great significance. Part of the Christian answer is to face this fact.

The historical facts out of which racial tensions have grown into such sinister proportions in the modern world are also important. For the last four centuries the white man has been expanding his domination until by 1900 he controlled about three-fourths of the earth. Since the beginning of our century this tide of expansion has been met by one moving in the opposite direction. When the Russian armies were defeated at the Yalu by the Japanese in 1904, the people of Asia knew that the European was no longer invincible. Now the people of India and the people of Africa also know it. In the present population of the world the white man is outnumbered two to one. When he speaks today of the problem of minorities, he is speaking about his own problem. He may feel that he owns the world and the people in it, but the facts today do not support his assumption of supremacy. We can understand the problem of racial tension in any special part of the world only against this background of historical development and present fact throughout the world.

Other facts which the Christian must consider are the actual factors of human nature, the anatomy of prejudice, the power of taboo, and the present understanding of the origin of race. For example, we cannot accept the idea of an innate antipathy between races. Children, until they are taught differently, are "color blind." We have seen how racial prejudices are "acquired" by New Englanders who move into the Deep South.

Since the purpose of this article is to provide a basis for the Christian discussion of a vital issue, we shall not try to answer the question at hand. We shall reserve our opinions for the editorial pages of our magazine. In this article we are trying to point out some facts and to establish some of the fundamental principles upon which a meaningful Christian discussion of the racial issue can be based.

Certainly part of the answer to any question is to be sure that the question itself is understood. In this problem of racial tension in the South, there are many questions. Too often the debate never reaches the heart of the matter because the vital questions do not come up.

We conclude this short series on the Dilemma in Dixie, therefore, by stating some basic questions which Christians should face honestly if they are looking for a Christian answer:

1. Does the very idea of "white supremacy" deny the unity and solidarity of the human race which is implicit in the Doctrine of Creation, in which we assert that One God created the whole world and is the Father of all?

2. Does the Doctrine of the Church as traditionally understood by Christians imply a unity in Christ Jesus which transcends all the natural differences among men?

3. Does any adequate Doctrine of the Atonement teach that Christ died for all men? If this is so, can Christians hold any racial ideas which deny the universality of redemption?

4. Can we say, however, that the desire for racial integrity is in itself evil? Does it always spring from pride and arrogance? May there not be a justifiable desire for racial purity in which such pride as exists is the pride of service? The idea of "noblesse oblige" has inspired many to noble service, but does it necessarily degenerate into paternalism? If the white man had been as zealous to provide equal opportunities for the Negro as for himself, he might never have reached his present dilemma.

5. During the last three centuries the white and black races have been thrown together at very different levels of their historical development. May there not be valid moral and cultural reasons against immediate integration in the public schools of the South if such integration would lower the standards of many schools and make for mediocrity of education, culture, and morality? Does the Christian solution involve meeting the needs of a part of the community by lowering the standards of the whole? Indeed, may there not be legitimate reasons for holding the view that in many communities we are not really ready for integration (some sections of South Carolina or Mississippi, for example) while in others we are?

6. Can this question ever be settled by law? Is not the apartheid of the heart far more serious than any legal separation?

7. Does the Supreme Court Decision of 1954 invade the rights of states to direct their own schools? Many in the South who do not hold extreme racial views at all nevertheless believe that the Court by this decision entered the legislative field without authority, that it did not adequately consider the intent of those who framed the Fourteenth Amendment or of those who approved it, and that therefore their ruling violates the terms of the original compact through which the states entered the Union in the first place.

There are, of course, many other questions, but these seven are vital. They fall into three main divisions: theological, ethical, and legal. As Christians we shall have many differences in regard to matters of law and of sociological principles. When we tamper with the basic pre-suppositions of the Faith, or manipulate our doctrines to suit our desires, however, we are in great danger. This the white man is often tempted to do. Perhaps the Negro is also.

One final word must be said. No matter what our differences as to policy may be, there is an elemental human demand for justice which no Christian, North or South, dare deny. The shameful inequalities under the law which are still tolerated both in the South and in the North are not a matter of opinion but of fact. The Christian world will take Senator Eastland more seriously when his demand for justice begins to equal his zeal for racial purity. And the South will listen more patiently to suggestions from the North when their practice more nearly corresponds with their theory.

W.S.L.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

South Carolina Convention:

Diocese Votes Voluntary Segregation; Protests Use of "un-Christian" Label

In a clear rebuke to national church policy, the Diocese of South Carolina's annual convention declared last month that it does not consider race segregation un-Christian.

In a resolution submitted by B. Allston Moore, of St. Michael's Church, Charleston, the convention stated:

"There is nothing morally wrong in a voluntary recognition of racial differences and that voluntary alignment can be both natural and Christian."

"It is the sense of this convention," the resolution continued, "that the integration problem caused by the Supreme Court decision of 1954 as it applies to the Episcopal Church should not be characterized as Christian or un-Christian by reason of the fact that it is either interracial or not interracial. In such choices Christians may wisely exercise personal preferences..."

The door was left open for voluntary integration in those parishes where members felt a mixed congregation "a natural procedure."

The resolution warned, however:

"It seems unnatural and unwise to insist upon bringing those of another race into a specific congregation just because they are of a different race."

Delegates voted for the resolution, 4-43, after a voice vote proved inconclusive. Voting was not conducted by orders, but diocesan authorities stated there were clergy and laymen voting on both sides of the issue. The vote was taken after opinions had been heard from only two delegates, the Rev. Harold Thomas, and the Rev. Edward B. Guerrey, both of Charleston and both speaking in favor of the measure.

A resolution to cancel further discussion prevented what might have been a protracted debate and caused dissatisfaction among opponents.

This was heightened with the defeat of a substitute resolution calling for "members of the diocese to employ at diocesan and parochial levels a strong degree of calmness and mutual toleration and respect for disagreement" and urging "the consideration and discussion of racial matters, with opportunity for all positions to be presented..."

With this action, taken at its 166th annual meeting, April 17 and 18, at Charleston's Church of the Holy Communion, South Carolina became the first diocese to openly contest the public statement of National Council opposing segregation.

Mr. Moore, the measure's sponsor, told *ECnews* he believed in a policy of "live and let live" and strongly opposed the "bulls coming out of 281 Fourth Avenue" on the matter.

A Negro opponent of the resolution, the Rev. St. Julian A. Simpkins, rector of St. Mark's Church, Charleston, charged that the resolution was read in such a way that it could not be clearly heard nor understood, and that not enough time was given to its consideration before the vote was taken.

He said the resolution "looks to me like just an attempt to get around it (the Supreme Court ruling and National Council stand on segregation) altogether."

Observers at the convention said that although a number of clergy voted for the resolution, the majority of them at the meeting voted against it. Considering the temper of the times in South Carolina, the resolution could have been much stronger.

In recent months, the Episcopal Church's National Council and the National Council of Churches has come under vitriolic attack from some South Carolina lay people. Many have denounced the National Church as being "packed with Communists."

As one observer—an anti-segregationist—put it:

"Anyone familiar with what we're up against down here would agree that the resolution was a mild one under the circumstances. Certainly it represented the opinion of the majority, but the rest of us were greatly relieved that it wasn't much worse."

A Charleston Newspaper Comments

... the resolution is of major importance in the religious life of the South. Its significance cuts across denominational lines. ... The South dislikes regimentation and authoritarian controls, whether they show up in politics or religion. The action of the Episcopal diocesan convention is a reaffirmation of the principle of voluntary association. In the Episcopal Church, the membership is not required to accept one and only one ceremonial custom. An Episcopalian may be high or low church. He may associate with those who share his views in the congregation of his choice. This, Episcopalians believe, is not unChristian. Diversity of views is allowed. The principle of voluntary association is established. It is only fitting that voluntary recognition of racial differences be upheld. The clear, calm statement of the Episcopal position on race and church membership will, we believe, be helpful to all denominations in South Carolina. We also believe that it will counter some of the unjust criticism heaped on Southern Christians by non-Southerners.

—Charleston News and Courier, April 20, 1956

World-Wide Mission:

Unity: God's Will or Man's Option?

A Report on the WCC Conference

"The Church in Russia would seem to me to be the ideal of many ultra-conservative American business men. The Churches of the Soviet Union are free to hold services and to pray, but they are free to do little else. They know full well that they dare not speak on any subject which is relevant to the social and political life of the people. My visit to Russia made

them in that witness we ought to do," Dr. Blake continued.

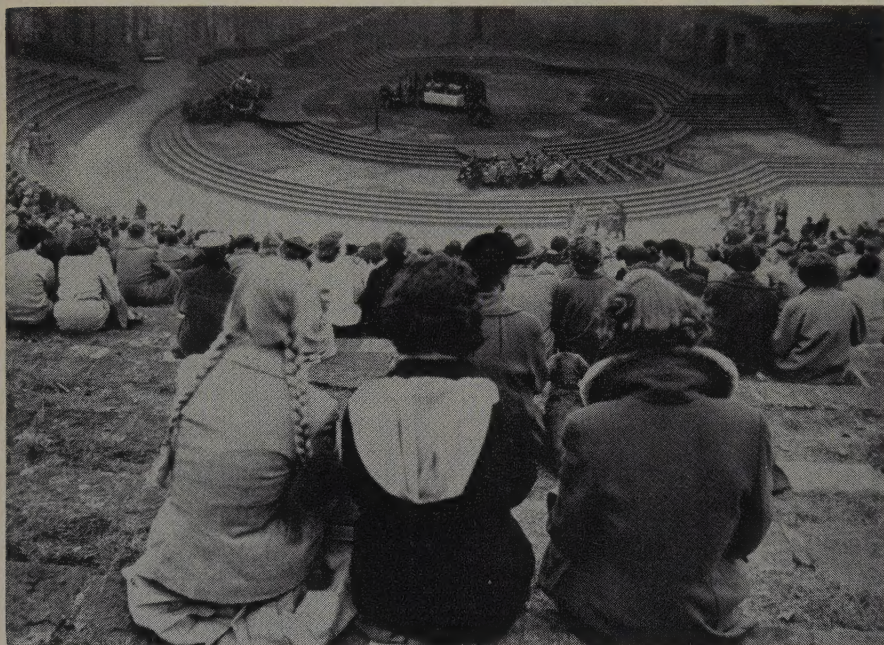
He pointed out, however, that in the political struggle between the Soviet and the Western democracies, this religious alliance does not hold. He maintained that in this contest the Russian churches can be counted just as loyal to their government as we are to ours. "Furthermore, we

out the world there is a rising tide of this conviction. He mentioned 28 official unity negotiations now going on between churches.

In the discussion period on unity Bishop Sherrill pointed out that the ecumenical movement has been too largely meetings of leaders of the churches whose conclusions rarely reach the people in the pew. He urged action more than talk and said that it is a bad thing to make a confession of sin and then to do nothing about it. "We need to understand that now we see through a glass darkly, and that none of us is able to see the whole truth," the Bishop continued. "What we each see is very real but if we insist that our view is the whole view we fail in basic humility. Each one of us has a glimpse of God, but each sees through a glass darkly."

Another speaker at the conference was Reinhold von Thadden of the German Kirchentag Movement, one of the outstanding laymen in the German Church. Herr von Thadden told of the great evangelistic rally which has been held even behind the Iron Curtain in East Germany, and of the deep revival of religious conviction throughout the whole of Germany. He said that at the Leipzig Kirchentag in 1954 over 600,000 people were present, and that in Frankfurt this August 500,000 are expected. It is his contention that laymen must take the responsibility for the application of Christian principles in every area of the nation's life.

In a report from Asia, Dr. Robert Bilheimer of the Geneva staff of the World Council of Churches spoke of the great emancipation movement throughout Eastern Asia. He said that this is not only political emancipation but that it also is leading to social and economic freedom for all the peoples of the East. Dean Liston Pope of the Yale University School of Divinity, in commenting upon this subject said that whereas in 1945 there were 750,000,000 people living under colonial rule, today the number is less than 200,000,000. The speaker told of a growing resentment toward the West. When questioned, Dr. Pope said that the people of the East often resent American aid because they believe that it is given from ulterior motives with strings attached to it. He said that Colonel Nasser of Egypt has made much of this, and has said that when the Soviets gave arms to Egypt they simply asked, "What do you need?", and attached no strings



U. S. Army

The church and the wide, wide world: Religion on the upswing in Germany

me believe more than ever in free enterprise." Thus Bishop Henry Knox Sherrill spoke to the annual meeting of the United States Conference for the World Council of Churches at Buck Hill Falls, Pa., last month.

Before Bishop Sherrill made his report, the Rev. Dr. Eugene Carson Blake, president of The National Council of Churches, told the conference that the Russian churches are "our allies" in the world-wide contest between humanistic materialists and those who believe in God.

"These churches in the Soviet Union are in the front line of the contest and are under great pressure from a party and a government which are committed to atheistic materialism. Anything we can do to strengthen

have no assurance that they are free enough to differ with their government in these areas of concern even if they wished," he said. "We cannot expect them to be a conscience to the Soviet Union as we believe we ought to be in our own nation in matters of politics, economics and international affairs."

Dr. J. Robert Nelson, Secretary of the Faith and Order Department of the World Council in Geneva, spoke on some of the current issues regarding church unity. He insisted that unity is God's demand and not man's option; that old habits and customs and prejudices are broken down when men and women come under the conviction of God's will. He said that at the core of God's purpose is His will for the unity of His people. Through-

We Never Had It So Good':

NCC Conference Examines Prosperity; Urges Sharing of Nation's Abundance

The ring of the cash register could be heard across the land. The factories were humming, the merchants were bustling, and the butcher, the baker and the candlestick maker never had it so good. Everyone, it seemed, owned an automobile, and there were plenty who owned two.

In short, America was as fat as Christmas turkey in this year of our Lord, 1956.

In Pittsburgh last month, 400 of the nation's business, labor, agricultural and religious leaders took a good hard look at the big boom. The occasion was the third annual Study Conference on the Church and Economic Life, sponsored by the National Council of Churches of Christ in the U.S.A. The chairman was one of the Episcopal Church's most active laymen, Charles P. Taft, (see cover), mayor of Cincinnati and brother of the late Sen. Robert A. Taft.

The picture the delegates examined wasn't as pretty as it might have been. True, the nation as a whole was prosperous all right, but there were some areas that were economically depressed; there were some citizens who were being denied the fruits of abundance because of their race or creed; and there were millions of people in other parts of the world who were ill-fed, ill-housed and ill-clothed. Speakers at the conference explored these aspects of economic life and reached this conclusion: Prosperity must go hand in hand with Christian responsibility.

In a 2,000-word message, the conference declared: "To the shallow expression, 'we never had it so good,' the Christian must reply, 'we never had such heavy demands upon the Christian conscience.' As we look beyond the borders of our own country, we find a world where millions of people are hungry or ill-fed. No people can call itself Christian if, possessed of the means of abundance, it fails to exert every effort within its power to relieve want where it exists. No people can live in isolated plenty in the midst of a needy world and expect to avoid a withering of the Christian spirit. As stewards of abundance, we owe all to God."

The statement called for a "breakdown" of race discrimination, which

inflicts economic injustice to minorities and denies the nation the benefits of their contributions. It also called for support of long-range programs to develop economically backward nations through the efforts of private agencies, the government, and, "as fully as possible," the United Nations. The conference also called for Christian leadership in expand-

"waging peace" through military expenditures and overseas aid during the next five years would come to about \$200-billion.

The Rev. Lloyd C. Wicke, Methodist Bishop of Pittsburgh: "Our widely heralded abundance is bringing no spiritual security. It is chaining men to the machine rather than to the needs of mankind."

Murray D. Lincoln of Columbus, O., president of the Cooperative League of the U. S. A.: "We are confronted with the challenge of changing from a scarcity rule of life to an abundance. . . . This creates a second great challenge—how to keep great human values in the ascendancy and

The Man On The Cover

Representing the Church, says Charles P. Taft, is a "tough job requiring intellectual decision and emotional backing." Throughout his long service as an outstanding lay leader of the Episcopal Church, Mr. Taft has demonstrated that he has the intellectual and emotional qualities of which he speaks. He is a former president of the Federal Council of the Churches of Christ in America, is a member of the central committee of the World Council of Churches and is chairman of the National Council of Churches Department of the Church and Economic Life. A lawyer by profession, Mr. Taft is a member of a distinguished Ohio family. His father, William Howard Taft, was 27th President of the United States, and his brother was the late Sen. Robert A. Taft. Now the mayor of Cincinnati, Charles Taft has served on numerous agencies of the Federal Government, most of them having to do with economic and human needs. In recent years, he has been a vigorous critic of high tariff policies, which he contends have a harmful effect on trade and industry of the free world. Of the third National Study Conference on the Church and Economic Life (adjoining article), Mr. Taft says: "Out of our meeting will come materials which we will make available to church and business leaders over the nation. It will be there—on the local levels—that our real aims of relating our Christian faith to our means for making a living will be realized."

ing school facilities and increasing teacher pay.

Here are comments from some of the speakers at the conference:

Paul G. Hoffman, board chairman of the Studebaker-Packard Corp. and former Marshall Plan administrator: "We need to take a fresh, hard look" at America's vast overseas aid program. "The responsibility for taking this new look should be assigned to a bi-partisan committee of non-governmental experts (who would) appraise the needs and resources of the new nations which have won their independence in the last decade and also those nations which, while not new, are still underdeveloped." An analysis should also be made, he said, to determine the capacity of the new nations to administer economic programs. He estimated that the cost of

not let the production of raw material goods destroy human dignity."

Elwood D. Swisher, vice president, Oil, Chemical and Atomic Workers International Union: "Racial segregation is the single greatest evil today. This hideous practice will not be ended by moral preachments until you, as clergymen, as people of influence in your communities, lend your energies to the practical aspects of this fight."

John K. Tabor, an attorney, told of the "Pittsburgh experiment," an interdenominational program to relate Christianity to everyday life.

"There have been no dramatic transformations," he said, "but many of the persons involved know that some new force is at work which thrusts itself into their decisions and actions."

Something Different in Des Moines:

The Parson On the Griddle

If a parishioner doesn't understand the rector's sermon, the usual way to tell him about it is (a) over the telephone or through the mail; (b) in the living room when the parson comes to call, or (c) in the parish office Monday mornings.

Some hardy souls hold up the postworship receiving line to discuss a point also.

But the Rev. P. M. Casady hit upon a plan in 1952 that provides his congregation time to speak their minds in church—to the mutual benefit of both.

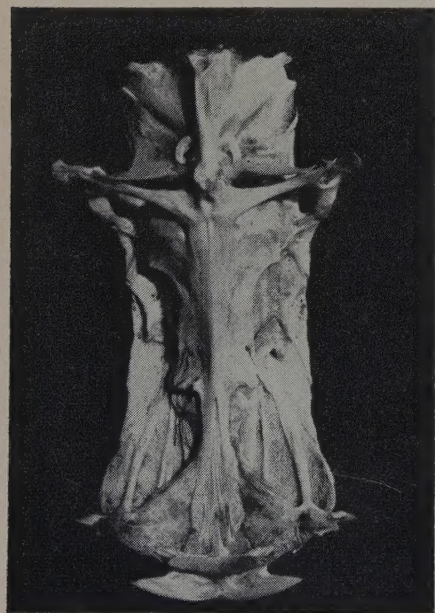
The rector of St. Paul's Church, Des Moines, Iowa, conducts a 15-minute discussion period after his sermon during the 9:30 a.m. family service. His plan came to mind when he found himself with 15 minutes on his hands before Church School pupils were dismissed from classes.

"The question period stimulates thinking on the sermon topic, and it gives me a chance to judge audience comprehension and reaction," Fr. Casady explained.

"Sometimes what I think is a red-hot topic falls flat. Since I use the same sermon at the 11 o'clock service, I sometimes make revisions before giving it the second time."

Oddity: It looks like the Crucifixion, but it's really the skull of the sail catfish, found in Florida waters.

RNS



He adds to this "all in the family" atmosphere by delivering sermons at floor level instead of from the pulpit.

Sometimes the audience is bashful, so Fr. Casady recently introduced the "buzz session" technique.

"Immediately after the sermon, I give the people five minutes to talk among themselves about what was said. Out of the discussion might come a question or suggestion," the clergyman said.

This technique has increased the number of questions asked and cut down on the occasional bottleneck of silences. The latter doesn't bother Fr. Casady, however. He ad libs or injects a humorous remark to break tension.

What do the parishioners think of his system? They like the informality, Fr. Casady declared. Also, "it catches newcomers by surprise." This warms up the cool, impersonal air that often exists in a large church.

How's Your Priest Doing? Average Pay Is \$4,713

There will always be some people who believe that clergymen should live under conditions approaching monastic poverty. Last month, the National Council of Churches published some figures which indicated that the average parson wasn't living much better than his average parishioner—if as well.

The NCC information came from seven Protestant groups and from the Church Pension Fund. The study showed that in 1954 the average Episcopal clergyman received a salary of \$4,713, which included his rental allowance or an estimate of the rental value in cases where the dwelling was furnished.

Here are the figures for the other religious bodies:

United Presbyterian Church \$4,149; Presbyterian Church in the U.S.A. \$4,932; American Lutheran Church \$3,973; and the United Lutheran Church \$4,392 (all with rents included). For the Congregational Christian Churches the average salary was \$3,972, and for the American Baptist Convention it was \$4,273, both with rents *not* included.

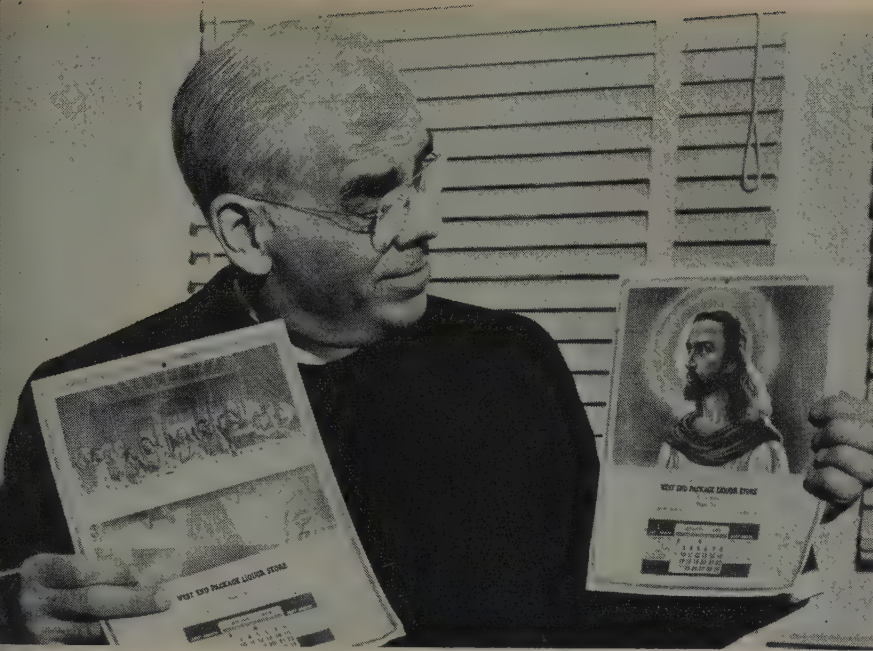
The Rt. Rev. Norman B. Nash, Bishop of Massachusetts (in a sermon on "Prayer Day," a state-wide observance for the abolishment of race discrimination): "Segregation and discrimination are here—one of the most evil things in our modern society. The guilty are not only 'they' but 'we.' Right here in Boston, in matters of housing, education, employment, and church membership and in many other ways, there is a responsibility for each of us to acquire knowledge. . . . The facts begin at home, and not in Alabama and South Africa. . . . Today, each one of us is involved in this dreadful denial of the very foundation of the Christian faith, and of the very principles on which we claim our very nation is based. Such a denial is the continued crucifixion of Him who died for all men, reconciling them to God and to each other. And we, members of the human community, will continue to be, like Simon of Cyrene, involved in that crucifixion of Christ, and being compelled to bear His cross."

Dr. Nels F. S. Ferre, Vanderbilt University theology professor: "There is an unparalleled hunger for religion, but no real revival sweeping the country. We may be on the verge of a religious revival. But if there were one, we wouldn't have approximately one person out of every 100 destined at some time to be hospitalized for mental illness. Nor would people spend more for tobacco, cosmetics, movies and other forms of entertainment than they do for religion."

Time For Another Chat

Before the Rev. James P. Clements, rector of St. Mark's Church, Houston, entered the ministry, he talked it over with the Lord. The Lord's reply, according to Mr. Clements: "All right, Jim, you may preach in my church, but you ain't bishop material, so don't get any ideas in your head."

In 1949, he was elected Suffragan Bishop of Minnesota. He turned it down. In 1955, he was nominated Suffragan for Texas. He turned that down, too. Last month, he was elected Texas' second suffragan, a new post. At mid-month, Mr. Clements said he'd think it over—and talk with the Lord again.



RNS photo

They Don't Mix: That's what the Rev. W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Germantown, Pa., feels about religious art in liquor store calendars. The National Temperance League has distributed 100,000 reproductions of one of the calendars shown here to religious groups, urging all who own such calendars to "de-consecrate" them.

Did Jesus Have a Fair Trial?

Priest Takes Sharp Issue With Rabbi Over the Christian View of Passion

Just before Easter, the Portland Oregonian explored a sure-fire topic for hot discussion: "Did Jesus Have a Fair Trial?" It's an age-old question that has been argued many times before—and probably always will be—but the Oregon newspaper kicked it as lively a religious debate as Portland has had in many a moon. The author of the piece, Lloyd Heth, a Chicago lawyer, said the Sanhedrin violated Jewish law at least 12 times in convicting Christ.

Rabbi Julius J. Nodel, of the city's temple Beth Israel, blazed away at the article. The New Testament, he said, offered no authentic proof that Jesus was tried unfairly. He said the biblical account was unhistorical and contained numerous discrepancies. On the Easter passion, he declared in a sermon, stirred up prejudice against the Jews, who are still stigmatized as "Christ killers." He called on the press and Christian clergy to cease rehearsing year in and year out a story that has inflamed for 16 centuries the passions of the brute in the heart of their worshippers."

An Episcopal priest, the Rev. Robert Lessing of St. Mark's Church, took quick and angry issue with the

rabbi, and in doing so drew a sharp rebuke from the Rt. Rev. Benjamin D. Dagwell, the Bishop of Oregon. In a letter to his parishioners Father Lessing said:

"Rabbi Nodel's attack upon Christianity cannot be allowed by any priest of the church to go unanswered. He (Nodel) attacked the historicity of the four gospels with the wildest distortions of historic fact. Nodel seems to have the opinion that the passion of our Lord is used annually by Christians to justify their persecutions of the Jews. This indicates a misunderstanding of the Christian's view of passion. I will consider it an act of disloyalty," he added, "for anyone of this parish to give support and comfort to Rabbi Nodel by attending any function where he is chief speaker and where he might have further opportunity to spread his anti-Christ philosophy. And I have called on all school children who come under my spiritual direction to refuse to attend any school function at which the Rabbi is a speaker."

Father Lessing continued:

"Whether or not you follow my direction is between you and God. I

shall not judge you. I can only say I cannot understand how anyone could sit at the rabbi's feet and then come to the altar to receive the body and blood of the divine Lord."

Father Lessing's viewpoint was a far cry from that of his Bishop. Bishop Dagwell told reporters that it was "one thing to challenge the accuracy of Rabbi Nodel and another to seek to muzzle him and to establish for our people the prohibition of freedom of action. We don't have in the Episcopal Church any censure such as the Roman Catholic Church sets up. But I think that's what Father Lessing is doing."

The Bishop added that he thought the priest had spoken from "great emotional stress at a time when Christians are celebrating their most celebrated season." He said he didn't think very many Episcopalians would take Father Lessing's letter "too literally." "I would still welcome Rabbi Nodel to Episcopal functions as a co-worker in the community," Bishop Dagwell said. Then, viewing the uproar a little more lightly, he added: "After all, Rabbi Nodel isn't the only rabbi I know who has a hard time accepting Christianity."

Religious Editors Agree Segregation On Way Out

Five editors of Southern religious journals agreed last month that segregation was on its way out in Dixie. But they said it would come a lot faster if "outside forces" would permit the problem to be handled locally.

The editors were on a panel at the 37th annual meeting of the Associated Church Press in Toronto, Ont. They said the church was the most hopeful force in achieving desegregation, and that segregationists believe their cause would be lost once the churches become integrated.

The panelists said also that children were working the problem out, but that adults were finding it more difficult. They also agreed that the White Citizens Councils and similar anti-integrationist groups represented only a "temporary setback" to the cause of desegregation.

The panel participants were J. Claude Evans, South Carolina Methodist Advocate; Brig. Lillian E. Hansen, Atlanta War Cry; Ewing T. Wayland, Arkansas Methodist and Louisiana Methodist; Aubrey N. Brown, Presbyterian Outlook; and L. B. Reynolds, The Message.

School of Pastoral Care Teaches Divine Healing

It's no news that there is a grass roots movement within the Church to re-emphasize its belief in healing by faith.

What is news, however, is the School of Pastoral Care, opened last fall and believed to offer the first organized instruction in divine healing. Recently, 31 clergymen of several denominations attended the five-day course conducted at the conference center of the Diocese of Western Massachusetts in Whitinsville. The school is backed by an anonymous foundation.

Two of the faculty leaders were the Rev. Edgar Sanford of Westboro, Mass., and his wife, Agnes, noted author of two text-books and two novels on the subject of faith healing. Mrs. Sanford explained that seven or eight courses for 30 to 40 people are planned "in an attempt to pass on some of the things we have learned . . ."

She also expressed their belief that "the power to heal is automatically conferred on every ordained man at his ordination, although the vast majority let the power of the Holy Spirit rust within them." Many lay people have this gift, too, she added.

The Sanfords prefer the terms "divine healing" or "spiritual healing," rather than "faith healing" because the latter, while correct, is a much-maligned phrase.

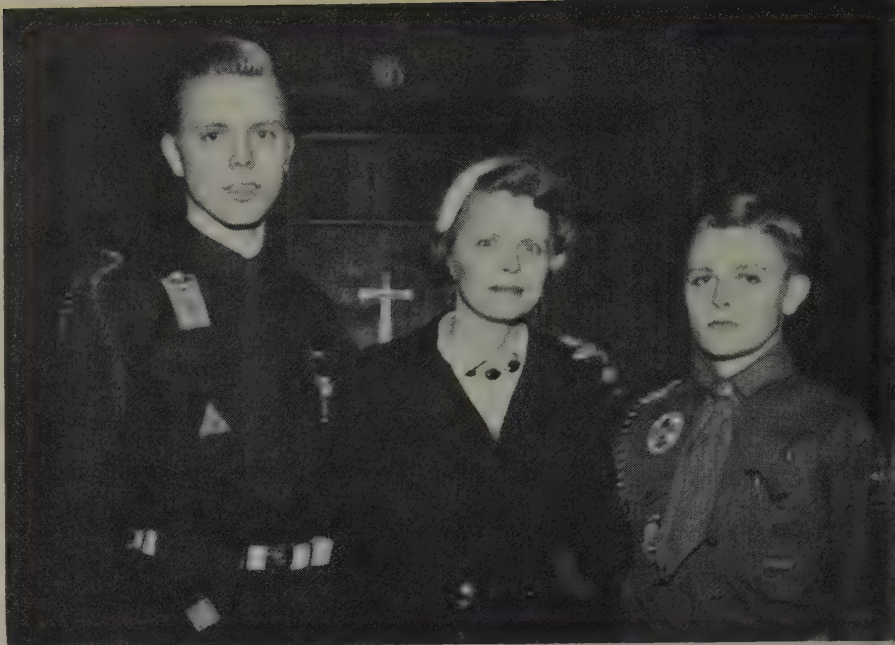
In their classes they emphasize that medical science is a "great gift" of God and that "divine healing" is "in cooperation with doctors, not in competition. . . . The prayer of faith must always be precise, accurate and filled with the certainty that it will bring a miracle," Mrs. Sanford said.

Nine of the recent "students" were Anglican priests from Toronto and Huron in Canada. Others came from this country. One was Dr. Frank E. Egloff, well-known West Hartford, Conn., psychiatrist.

Seabury-Western's Dean Accepts Canterbury Post

Dean Alden Drew Kelley of Seabury-Western Theological Seminary, Evanston, Ill., has resigned, effective Dec. 31, to become sub-warden of St. Augustine's College, Canterbury, England.

His new appointment as an American church faculty representative was the result of joint action by the Archbishop of Canterbury and Pre-



Honor Scouts: William R. Seelig, 15, and brother, Barry, 13, shown with their mother, Mrs. William Seelig, are early winners under the Diocese of Connecticut's recently adopted "God and Country Award" program. Both are members of St. Gabriel's, East Berlin. Personal service and knowledge of their Church are requisites for the nationally recognized award.

siding Bishop Henry Knox Sherrill.

Chicago Bishop G. Francis Burrill expressed his regret over Dr. Kelley's resignation, but hailed the appointment as "one of great honor."

St. Augustine's College is the Anglican Communion's official college for post-graduate training.

College Work Commission Plans Four-Point Program

A change of tactics marked the annual meeting, April 3-6, of the National Commission on College Work at Seabury House, Greenwich, Conn.

Switching from a war-on-secularism attitude to a recognition of religious work being done on campuses, the Commission put forth a four-point program, urging:

- That National Council's Division of College Work facilitate the procurement of qualified clergy to serve college communities.

- That the College Work Division set up a long-term training program aimed at making college work a permanent career for Church workers.

- That a permanent, national Committee on Work Among Overseas Students in the United States be established.

- That work with all foreign students—not merely Anglicans or Episcopalians—be stressed and that local committees be set up to expedite this.

Reporting to the Commission, Dr. Thomas P. Govan, executive chair-

man for faculty work, expressed concern for the de-personalization and mechanization that often accompanies higher education, especially in large institutions. He urged the Church to work for better faculty-student and faculty-administration trustee relations.

Under the chairmanship of the Rev. Dr. Arthur L. Kinsolving, all eight provinces of the Church were represented as well as various Church agencies and departments allied with college work.

Bay State Diocese Gets First Negro Archdeacon

The Rev. John M. Burgess, 47, canon of Washington Cathedral and chaplain of Howard University, has been named by Bishop Norman B. Nash as the first Negro archdeacon in the history of the Diocese of Massachusetts.

He will work in the greater Boston area and will assume many of the duties formerly undertaken by Suffragan Bishop Raymond A. Herom now retired.

Born in Grand Rapids and holder of bachelor and masters degrees from the University of Michigan, Mr. Burgess has long been active in the social service work of the Church.

On the national level he has served on the National Youth Commission, the Joint Committee on Theological Education, the National Commission

College Work and the Bi-Racial Committee.

Mr. Burgess' primary responsibility will be to superintend some 13 missions and aided parishes in the Boston archdeaconry. He will also direct the work of the Episcopal City Mission and oversee institutional plaincies.

Dearborn Mayor's Views Scored by Bishop Emrich

Here's what the mayor of Dearborn, Mich., told the Montgomery (Ala.) Advertiser not long ago:

"I am for complete segregation, one million per cent, on all levels. There's an unwritten law against negroes living in Dearborn."

Last month, Mayor Orville L. Hubbard got an angry rap on the knuckles from the Rt. Rev. Richard S. Emrich, Bishop of the Diocese of Michigan.

"Mayor Hubbard espouses views which are directly opposed to the teachings of every great section of the Christian church," the Bishop declared. "It is the duty of every pastor and Christian to oppose him."

The Bishop charged that the mayor had "hurt the good name of Mich-

igan" and advanced the cause of Communism over the world.

"Mayor Hubbard's views, picked up by the press and spread to Africa, Southeast Asia, and Japan, are worth many Russian divisions," Bishop Emrich said. "He may for a time keep Dearborn white, but he may also help to make some lands Communist. . . . If we lose vast peoples to the Communists, we will know that our own short-sightedness and stupidity caused it."

The Bishop's statement was partly inspired by a recent dispute between the mayor and the Dearborn Council of United Churchwomen, which had condemned Mayor Hubbard's boastful intolerance. Retorted the mayor: "If they don't like it here, they can move two miles west" (to Inster, Mich., which has a heavy Negro population).

Bishop Emrich said that if the mayor's "unwritten law" could bar Negroes from Dearborn, it could also bar Protestants or Catholics, Jews, labor unions, or "anybody at Mayor Hubbard's whim."

"He can, by his 'unwritten law,' bar you or me," the Bishop stated. "The logic of his position is the destruction of all law and all rights."

Washington Rector Accepts Michigan University Post

The Episcopal Church has many ministries besides the parochial.

This was particularly evident last month when one of the country's more prominent clergy left the rectorship of one of the nation's famous churches to become a research fellow in behavioral science at the University of Michigan's Mental Health Research Institute, formed only two years ago.

"The life of a parish minister is the happiest there is," said the Rev. Dr. C. Leslie Glenn in taking leave of Washington's St. John's Church, known as the Church of the Presidents.

The 56-year-old clergyman has had an interest in science for 30 years. He holds a mechanical engineering degree from Stevens Institute of Technology.

He has been associated with two college communities during his ministry—Harvard and Columbia—the former while he was rector of Christ Church, Cambridge, and the latter while serving as Secretary of College Work for National Council. He also served a term as assistant chaplain at Episcopal High School, Alexandria, Va.

A Navy chaplain during World War II and now in the naval reserve, Dr. Glenn said he is anxious to continue his naval reserve duties while serving in his new post.

Dr. Glenn's first call to Michigan came two years ago, but his decision was delayed until a church program of repairs and remodeling could be completed.

Eastern Oregon Budget Highest in Its History

Holding its 46th annual convocation April 6-8, at St. Paul's Church, Klamath Falls, the Missionary District of Eastern Oregon passed the largest budget in its history—\$32,705.

A week-long observance (Nov. 26-Dec. 2) of Bishop Lane W. Barton's 10th anniversary in the episcopate was set, and a new mission, St. Patrick's, Enterprise, was accepted into union with the convocation.

Delegates voted to make the convocation a member of the Oregon State Council of Churches.

Church School leaders from all over the district heard a presentation of the Seabury Series by the Rev. Dr. David R. Hunter of National Council.

Internship leaders: On-the-job training for future clergy is the aim of Pittsburgh's new interdenominational Pastoral Internship Program. The Rev. Dr. Samuel Shoemaker, left, rector of Calvary Episcopal Church, will be adviser to the project. The Rev. Ellsworth Jackson, Jr., right, a Presbyterian, will be director. Under the program, seminary students will conduct evangelistic meetings, speak before school groups, and take part in operations of local churches.

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Newark Diocese Launches Million Dollar Fund Drive

When the Diocese of Newark last month launched its Episcopal Advancement Fund campaign for \$1,100,000, it pulled out all the stops.

First, it flew Bishop Karl Morgan Block of California, an old hand at fund-raising, across the country to say the right words at the right time at a keynote dinner. The bishop traveled the last leg of his journey by helicopter (see photo) from Idlewild to Newark Airport.

Then Edward R. Pike, who has directed campaigns in Western New York, California and Los Angeles, was chosen to take the helm.

Result: 933 delegates registered for what turned out to be the diocese's biggest convention. An initial pledge of \$25,000 was made. The diocese has 30 months to raise the rest, with a concentrated drive planned June 3-10.

How will the money be spent? Missionary expansion, \$800,000; diocesan conference and retreat center, \$100,000; diocesan home for the aged (House of the Holy Comforter in West Orange), \$50,000; Christ Hospital (diocesan) in Jersey City, \$20,000.

Mission in Ballet Studio On Way to Greater Growth

The modest beginnings of many of today's noted churches were anything but orthodox church buildings. Usually building strategy and worship issued jointly from a faithful communicant's living room, and a sideboard became an altar for a service of the Holy Communion.

Hired halls, empty stores, school auditoriums, buildings belonging to other denominations, and even movie theaters were pressed into service.

The latest—and certainly among the most unique—of such gathering places is a ballet studio in fast-growing Albuquerque, N. M.

Each family in the congregation of St. Matthew's Mission shares responsibility for altar equipment, chairs, books, kneelers and other articles, carrying them to "church" every Sunday. Within 10 minutes the barren practice studio can be converted into a house of worship.

On April 15, a little short of a year and three months after the first services of the infant congregation were held, St. Matthew's passed its first major milestone.

The Rev. Edward F. Ostertag, for-

mer rector of Holy Trinity, Raton, arrived to conduct services as the first full-time resident priest.

Prior to that services had been held by a chaplain from nearby Sandia Army Base, the Rev. Matthew Imrie, and by a lay reader, Major A. W. Tarbell, USA. Visiting clergy would come in to conduct Holy Communion services.

Starting with an attendance of 51 persons, St. Matthew's now averages 90 at a service.

In the future? A building of their own on land recently purchased at the western edge of the towering Sandia Mountain range.

OBITUARIES

The Rev. Miles L. Yates, S. T. D., 66, chaplain and Professor of Greek at General Theological Seminary, April 5, after a brief illness. An alumnus of GTS, he returned to his alma mater as a chaplain and instructor in 1940 after an active ministry in teaching and parochial work. He was the author of two religious books and several articles.

The Rev. Alfred C. Arnold, 62, rector of Grace Church, White Plains, N. Y., April 8, of a heart attack. Son and grandson of Episcopal clergymen, he entered the ministry at 37

after previously working in advertising and manufacturing. He served Philadelphia before coming to Grace Church in 1937. He was chaplain of the Westchester Division of the New York Hospital.

The Rev. Dr. N. Herbert Caley, 60, rector for the past 12 years at St. James' Church, Langhorne, Pa., the Germantown section of Philadelphia, April 9. Chairman of the Music Committee of the Diocese of Pennsylvania, he composed several hymns and anthems. Son of a clergyman, he was born in London, England.

Seth Low Pierrepont, 71, of Ridgefield, Conn., March 31. A former assistant chief of the Latin-American Division of the State Department, he was formerly first vice-president of the American Church Building Fund Commission and was a senior member of the Board in point of service. His father, Henry, had been a trustee from 1895 to 1911.

Miss Anna Meta Klaus, 62, who worked for many years with organizations for fellow victims of deafness, March 20, in Palisades Park, N. J. A choir leader in St. Ann's Episcopal Church for the Deaf, N. Y. C., she had also been treasurer of the Women's Club for the Deaf and a director of the Gallaudet Honor Society, Inc., of New York.

Helicopter Handshake: Edward R. Pike, director of Newark's million-dollar fund drive, greets Bishop Block on arrival at Newark Airport. Bishop Washburn of Newark looks on.

Newark News photo



Quick Reports from Around the Church

Modern Design: It's Unbeatable . . . Service Ahead of Vacations for Bishop Emrich . . . Whence Goeth the Building Boom? . . . Another Story of Another Bell . . . Down Maine We Get Things Done . . . Omaha: In Silent Tribute . . .

The members of the 157 parishes in the Diocese of Michigan last month offered a two-month vacation trip to the Rt. Rev. Richard S. Emrich for his 10 years of service. He turned it down. The money would be better used, he said, it went toward missionary work and the new diocesan office.

Is there an older bell anywhere? For 104 years the bell of St. Paul's Episcopal Church in Trenton, N. J., has been calling the faithful to worship. It's said that the massive 1,600-pound chunk of metal was cast by the same foundry that made the immortal Liberty Bell. Last month, the deep-throated bong of St. Paul's bell was temporarily silenced. Workmen moved it to the site of the new Grace-St. Paul's Church in Meriville, N. J. Grace and St. Paul's merged last October after the St. Paul's building was sold to Ukrainian Orthodox congregation.

Government economists are going to take a close look at April's church construction figures when they become available. There's a chance that the nation-wide church building boom is leveling off. The March figure was \$53-million—equaling the 1955 record for the month, but declining for the third consecutive month this year.

The Rev. Alvin Kershaw, the jazz-loving paragon of Oxford, O., has resigned as rector of Holy Trinity Church so that he can put in a year studying under Dr. Paul Tillich, noted theology professor at Harvard. The 35-year-old priest on fame and fortune on TV's \$64,000 Question because of his knowledge of jazz. He was in the headlines again this year when the University of Mississippi cancelled an invitation for him to speak at Religious Emphasis Week. The University didn't like his anti-segregation views. Mr. Kershaw will leave Holy Trinity June 15 and will begin his studies in "faith and culture" in September.

Here's what the Roman Catholics are doing to win converts in Holland: Along one of Amsterdam's busy streets is a plain store front marked "The Open Door." Behind the counter inside is a "salesman"—a priest. He answers all inquiries about his faith. The church says some 500 persons have become Roman Catholics via "The Open Door" in the past 12 years. The technique is spreading into England, Norway and Germany.

► **'Way Down East:** The Good Lord put lots of the good things in Maine. Good lobsters, good bracing climate, good trees. Good men, too, by cracky. All of which is to say that St. Giles Mission Church in Jefferson is going to have a debt-free building one of these days. The knotty pine paneling, just installed, came from eight trees contributed by Charlie Sherman of Damariscotta. Chet Colby of Cooper's Mills cut the trees and sawed them into boards at his mill. The lumber was then "stuck up" at Dr. Lester Grosse's place near Jefferson to properly season. The latest addition is a masonite sub-floor. That's all paid for, too.

► **Capitol corridors:** Rep. Noah Mason (R-Ill.) has introduced a bill in the House to exempt motor vehicles from the federal excise tax when sold for use by religious and educational institutions. A similar measure is pending in the Senate. In Maryland, a new law exempts religious groups from paying registration, gas, and other state automobile taxes.

► **Modern design:** The church of the future will be rounder, firmer—maybe even better packed. Eighteen churches were cited for architectural excellence by the National Council of Churches last month, and, as usual, contemporary design ran off with the honors. In first place was Christ Evangelical Lutheran Church in Minneapolis. The remainder were not listed in relative position, but these Episcopal churches were cited: St. George's, Durham, N. H.; St. Matthew's, Pacific Palisades, Calif.; St. Stephen's, Columbus, O.; and Church of St. Clement, Alexandria, Va. Walter Taylor, a director of the American Institute of Architects, had this to say: "Traditional concepts are being abandoned in favor of modern design, tailored to the functional needs of each church."

► **The world peace committee of the Wisconsin Methodist Conference** says "we cannot bring about peace by singing about rockets and bombs and their successors—guided missiles or A-Bombs." The committee wants to drop the Star Spangled Banner as the national anthem and substitute it with 'America the Beautiful.' The latter is "easy to sing, easy to understand, and embraces the best of major religions." The committee notes that 'America the Beautiful' was "inspired by a closeness to God." The words were written by Katherine Bates after a visit to Pike's Peak in 1893.

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► **Special "ICU Sunday"** services will be held by churches throughout the country on June 17, the Sunday nearest the actual June 15 founding date of the International Christian University near Tokyo, Japan, in 1949. ICU is supported by 14 major denominations, including Episcopalians.

► **Silent reminder:** The Rt. Rev. Robert H. Clarkson, who died in 1884, was the first Bishop of Nebraska. An Episcopal center in Omaha, built by the Bishop during the early, struggling days of the missionary district, burned two years after it was completed in 1867. The Bishop built a new one. The city's first hospital, which he managed, burned in 1877. The Bishop built a new one (the forerunner of today's Clarkson Memorial Hospital, one of the state's finest). Last month, as Trinity Cathedral observed its 100th anniversary, the tombs of Bishop Clarkson and his wife—for more than 70 years Omaha landmarks—were moved to another section of the Cathedral grounds to make room for a new parish house. An ECnews correspondent in Omaha wrote: "The future of the Cathedral and hospital is secure. But the two graves, facing a busy corner, are a silent reminder of a day when men built, lost in a moment, and then stooped to build again."

► **Camps and conference centers**—it's that time of year again. The Diocese of Connecticut is set for the season with expanded facilities at Sunnicroft-Camp Washington in the Litchfield Hills. Camp Washington heretofore has been for boys, but 128 girls, age 8-12, will have a one-week session starting June 22. Junior high school boys and girls will have a week starting July 1. Camp Washington has a beautiful layout: 282 acres of woodlands, with a pool, chapel, recreation hall, and four dorms.

► On July 2, 1954, Bishop Clinton S. Quin of Texas, now retired, told the new St. Christopher's Mission he would give them \$1,000 towards a church building if they got it started in two weeks' time. They did, and he came through. Seventeen months later, it attained parish status. Last month, the new \$48,000 building was dedicated. With a charter membership of 13 or 14 families, it now has over 200 communicants. The Rev. Herbert A. Willke is rector.

► **The Service League of Grace Church** in Grand Rapids, Mich., was a veritable tornado of action itself after a tornado ripped along a 25-mile path north and west of the city. Eighteen were killed, hundreds injured. Within hours, the league had attended to the immediate needs of

two parish families who lost everything. It also collected cartons of food, clothing, cooking utensils and furniture for the Red Cross and Salvation Army. The Revs. Donald V. Carey, rector, and Kenneth G. Davis, curate, assisted

► **Blossom May Kills-in-Water** is an 8-month-old Indian baby in South Dakota. She's also an orphan. Last month, St. James Church in Woonsocket, R. I., collected money, food, and baby articles in an effort to bring light into a dark period of the little girl's life. Additional money will go toward new clothes.



Joseph Marshall, III, son of Dr. and Mrs. J. W. Marshall of Twin Falls, Ida., was one of 25 scouts who took part in the 1956 Explorer Air Lift to Asia from March 30 to April 7. He visited Japan, the Philippines and Hawaii. He's an Eagle Scout at Twin Falls' Church of the Ascension.

► For the second time in a year, St. Paul's Church in Savannah, Ga., has been damaged by fire. Arson is suspected in both cases. Last month's fire did thousands of dollars in damage to the interior. A hand-carved central altar of oak was left in charred ruins.

TICKING IT OFF . . .

On July 1, Catherine O. Coleman becomes the new Headmistress of Hannah More Academy in Reisterstown, Md. She now teaches Sacred Studies at St. Anne's School, Charlottesville, Va. . . . Mrs. William J. Witherspoon has resigned her post as director of National Council's Speakers Bureau. . . . A new vicarage for the new Church of St. Andrew's-in-the-Field, Philadelphia, was dedicated as a memorial to Robert K. Sawyer, city manager, who died last year. Before his death he had helped plan the new church and served as warden, lay reader and Church School teacher. . . . Dean Frederic M. Adams of Trinity Cathedral, Trenton, N. J., was reappointed to a six-year term on the Trenton Planning Board. . . . St. Paul's Church, Richmond, Ind., honored Robert Pfeiffer, now retired, for his 46 years as church treasurer. . . . St. Mary's-by-the-Sea, Pacific Grove, Calif., did likewise for Edward C. Hopkins, now retired. For nearly 60 years he's built organs, directed choirs and trained singers. Now he'll spend his time on organ repair and maintenance work. . . . The Department of Public Safety, Wilmington, Del., has named the Rev. H. Wiley Ralph, assistant rector at Trinity Church, as one of its first two chaplains.

Operation Firm Faith' Saves England's Children

Operation Firm Faith gets underway soon in Britain as a result of that country's concern for its children.

A recent survey shows that of every 25 children born in England, only 17 are baptized, 9 are taught by the Church, 7 are confirmed but only two remain Easter communicants.

Operation Firm Faith hopes to bring into living touch with the faith children who are being born and brought up in a secularized society, victims of what the Archbishop of Canterbury calls "that implicit atheism which has been creeping in among our people."

The campaign plans to fight the idea that religious education of the young is simply a matter for school and Sunday school teachers. It will affirm that this is the business of the whole body of Church people.

According to the Rev. Dewi Morlan, an *ECnews* London correspondent, the campaign's real challenge is to adults, both within and without the Church. Many parents are confused as to what is best for their children. But if they fail in their responsibility, neither Church nor school teaching can hope to be fully effective.

The method will be a concentration on prayer and action through and with parish priests and their congregations, church organizations, the Christian family and the public.

New Bishop of Durham Brings for His Courage

The new Bishop of Durham is a man terrified of preaching. He admitted this once, and added that before preaching, he often sang the last verse of the preceding hymn to give him courage.

This very human quality of 59-year-old Dr. Maurice Harland is perhaps one reason why his appointment to the fourth ranking of Britain's 43 dioceses was hailed by Durham's ordinary church people and parish priests.

Dr. Harland succeeds Dr. Michael Ramsey, now Archbishop of York. He is presently Bishop of Lincoln.

Long regarded as a pioneer in spiritual healing, the new Bishop of Durham is chairman of the Archbishop's Commission considering the subject. He is the son of a country



RNS

Amid ruins: Queen Elizabeth II, the Duke of Edinburgh and the Rt. Rev. R. T. Howard, Provost of Coventry, in front of the bombed altar of Coventry Cathedral. The Queen laid the cornerstone for a new \$3,000,000 building that will replace this one destroyed by German bombs in the 1940 blitz (ECnews, April 29). Some 3,000 persons attended the ceremonies.

parson and a former World War I pilot.

His appointment by the Queen sparked a lengthy article in the *London Times* on the background and training of Church of England bishops. The article stated that 19 of the present 40 Anglican bishops in England are sons of clergymen; 20 have degrees at Oxford; 15 at Cambridge; 4 have served in the missionary fields.

One in four of the bishops have received decorations for valour, either during chaplaincy or combat service. Present average age is 60; five are in their 40's. Three have been heads of theological colleges and two have been headmasters of well-known public schools.

In Brief . . .

The proof of the pudding is in the driving! So found the Anglican Bishop of Natal when he attended a luncheon in Pietermaritzburg, South Africa. The bishop's spoon went into his pudding, but didn't get to the bottom. Blocking progress was an automobile key. How did it get inside the pudding? Who knows.

Traveling parish ad: The Rev. Edwyn Young, Rector of Stepney in London, has bought a bus. It belonged to a group of Anglican actors who used it to carry themselves and stage props. Stepney's rector feels the bus will be helpful to parish organizations; also to advertise parish events as it patrols the streets.

London believes further evidence of Princess Margaret's deep personal attachment to the Church of England is her private Maundy Thursday visit to St. Paul's Cathedral. It was at her own request and lasted nearly two hours.

The Rev. Shunji Forrest Nishi, former dean of Central Theological College in Tokyo, Japan, will become chaplain and head of the sacred studies department of Iolani School in Honolulu this September.

The Old Catholic Church of the Netherlands is building a new seminary for the training of future priests at Amersfoort. Completion of the work is expected by the end of this year or early 1957. The new building replaces one built in 1725.

The Presbyterians in Australia's Victoria state want closer relations with Anglicans there. The ecumenical affairs committee will ask the next General Assembly to initiate an approach to the Church of England in that state. It was noted that Presbyterians, Anglicans and Episcopalians of England and Scotland have for several years been discussing closer ties.

The Rev. Edouard Mingot, Protestant pastor in Switzerland, has founded a confraternity to campaign against reckless driving.



ECUMENICAL REPORT.

A Comprehensive Report of the Mission of the Church throughout the Whole World

"All Under One Roof" Has Become Goal, Symbol of Cooperation Among Churches

To begin with let's define the basic word of the Ecumenical Movement, which we shall be reporting and commenting on in this column, and explain the symbol over which these words are printed.

'Oikoumene' is the root word in Greek from which we get our word ecumenical, and it means literally "all under one roof." By implication it symbolizes the gathering of all Christian people under one roof. However, it is not quite accurate since a large part of Christendom is still not a part of what we call the Ecumenical Movement. The Roman Catholic Church, the Russian Orthodox Church, the Southern Baptist Church and the Missouri Synod Lutheran Church are still not "under." Even so, 162 denominations in 47 nations with a combined membership of 170,000,000 persons are united in the World Council of Churches. Historically the Ecumenical Councils set the precedent for the use of the word. Certainly "catholic" or "universal" would be no nearer the facts than "ecumenical," particularly the word "catholic," which is associated with one branch of the Church.

The World Council of Churches and the International Missionary Council are two sides of the same ecumenical coin, with the "churches" emphasizing unity and the "council" missions, although both of them hold to the ideals of missions and unity.

The OIKOUMENE symbol, emblazoned as a "trade-mark" on all World Council literature, is quite easily identified by its color (Copenhagen blue) and the ship (representing the Church) with a Cross for its mast (representing Christ) sailing on a sea with three waves (declaring its Trinitarian faith).

An official description of the symbol should be noted: "A ship with a mast in the form of a cross was often used in the early years of the Christian Era to represent the Church of Christ. It is likely that this symbol has its origin in the Gospel stories concerning the calling of Galilean

fishermen as disciples and concerning the stilling of the storm on the lake of Galilee.

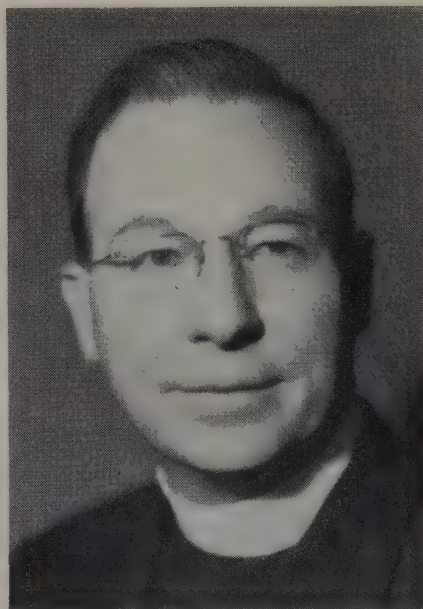
"This symbol is particularly appropriate for the World Council of Churches. At Amsterdam the member churches pledged to stay together. They recognized that they were engaged on a common journey. This is a perilous journey, for these early years of the World Council's life coincide with one of the worst storms in human history. The passengers of the ship are of many races, nations and denominations and find it hard to understand each other. The crew is inexperienced, for this is a new adventure in which established precedents are of little use. But above them and in the midst there is the

mast: the Cross. When they all look up to the cross, they are made one for their common Lord and Saviour. Jesus Christ gathers them together. The nearer they come to Him, the nearer they come to each other.

"It is not known how long the journey will last nor how many storms the ship will have to brave. One thing is sure. We know our destination. It is the Kingdom of God. And it is the sure hope that the destination will be reached which encourages us on the journey.

"The Churches in their togetherness form the Oikoumene, that is the fellowship of the Churches of Christ which is world-wide and which seeks to serve all men everywhere. 'Oikoumene' is the old Greek word which refers to the universality of the Church with its many races, nations and tongues and to the universality of its mission as it seeks to penetrate into all corners of the world and into all realms of life.

"There are moments and there will be many more when the passengers on the ecumenical ship cry out: 'Save us, Lord. We are perishing.' But if they have complete confidence in their Captain, they will discover 'that even winds and sea obey Him.'"



Dr. Kennedy: Well-known priest, author, broadcaster and tireless worker in the field of ecumenical relations, he put his many talents to work at the WCC Second Assembly by turning out Evanston Notebook as a preparatory guide, serving as an official delegate, and taking charge of radio and TV coverage of the meetings. He is rector of New York's Church of the Ascension.

Edinburgh Send-Off

The World Council of Churches is the result of a long history, extending from the great World Missionary Conference in Edinburgh in 1910 which furnished the initial inspiration, to the First Assembly of the World Council in Amsterdam in 1948 via two great streams of ecumenical thought and activity—the World Conferences on Faith and Order (Lausanne, 1927 and Edinburgh, 1937) and Life and Work (Stockholm, 1925 and Oxford, 1937). An Episcopal bishop, Charles Henry Brent, under the inspiration of the Edinburgh Conference, was responsible for the former; a Swedish Lutheran archbishop, Nathan Söderblom, inspired by the same meeting, moved ahead with the latter; while an Anglican archbishop, William Temple, presided over the World Council in Process of Formation during the war years, until his death.

by James W. Kennedy

ust before the World Council came into being officially in 1948.

Since the world-wide business of the non-Roman Churches centers very largely in the activities of the World Council of Churches; and since the national expression of these activities centers in the National Council of the Churches of Christ in the U. S. A., working in close cooperation with the United States Conference of the World Council of Churches (made up of all member Churches in the U. S. A.); and since the Joint Commission on Ecumenical Relations of General Convention provides the liaison between these two groups; and since the whole field of inter-Anglican relations has recently come into the picture as a world concern for Episcopalians; our job in this column will be to concentrate on what is being done, as news, and what is being said, as comment, in continuing ecumenical conversation around the world.

South India

The Church of South India is much to the fore this triennium in the thinking of the Protestant Episcopal Church, since General Convention passed two resolutions concerning it. The first one directed the Church as a whole to study it. The second one made provisions for a delegation to visit it.

The study, prepared by the Joint Commission on Ecumenical Relations, under the careful supervision of an editorial committee, is now finished and copies will be available from the Order Unit, 281 Fourth Avenue, New York 10, New York, for \$1.00 per copy as of June 1, 1956. Just order by the title, *Empty Shoes*, and make check payable to H. M. Addinsell, Treasurer, for copies prepaid for use by leaders in preparation for the fall and winter.

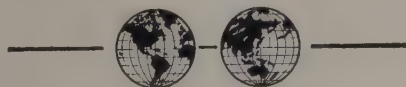
The delegation* has been chosen, has planned its itinerary, has had two meetings, and will be on its way

in mid-August. The delegation will visit the Church of South India as ambassadors of good will, and will seek full information concerning its work and status. It will also visit certain parts of the Anglican Church in India, Pakistan, Burma and Ceylon. The delegation will wind up in the Philippine Islands to write their report, which in turn will be presented to the Joint Commission on Ecumenical Relations at its January, 1957 meeting. In the meantime as much as possible of that report will be given in this column.

In order to help prepare and evaluate the report for General Convention in 1958, and to help formulate appropriate resolutions in the light of it, a special theological sub-committee of the Joint Commission has been appointed.* It met with the delegation on April 26, in New York City for a coordination of their plans.

The Whitsunday Appeal

Each year the Joint Commission on Ecumenical Relations sends out an appeal to the clergy asking that something be put in the budgets of dioceses, parishes and missions for the World Council of Churches and the National Council of Churches. The purpose of this appeal is partly educational and partly to make up the deficit between our General Church Budget and our full share of the administrative expense. This year the appeal is being made at Whitsuntide, and all the clergy should have received by now a special folder with all the pertinent facts, which is available for wide distribution throughout the parishes and missions of the entire Church. There is also available from the World Council of Churches, 156 Fifth Avenue, New York 10, New York, a packet of materials for use on Whitsunday, helping the member Churches tie in with the wider aspects of the ecumenical movement.



* The Rt. Rev. Norman S. Binsted (Chairman), the Rt. Rev. Arthur C. Lichtenberger (Vice-Chairman), the Rev. Gardiner M. Day, the Rev. John V. Butler, and Mr. Clifford P. Morehouse (Secretary).

* The Very Rev. Lawrence Rose (Chairman), the Rt. Rev. Robert F. Gibson, the Rev. Edward R. Hardy, the Rev. Powel M. Dawley, and the Rev. William S. Wolf.

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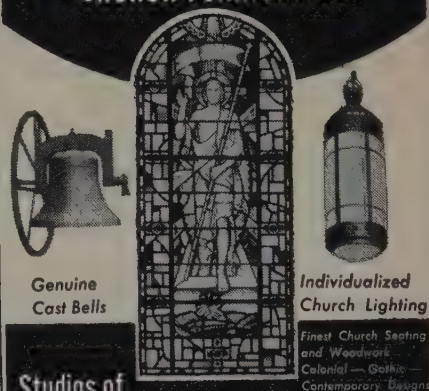
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Editorials

Pentecost-1956

THE presidents of the World Council of Churches have sent a letter to all the member churches in which they remind us of the immediate relevance of Pentecost in the life of the world. We feel that this letter points up the fundamental needs of our time.

They point out that the first Pentecost was the first assembly of the Church. When the 12 apostles spoke to men of every nation of the wonderful works of God these men asked, "What shall we do?" The answer was clear: "Repent and be baptized . . . and ye shall receive the gift of the Holy Ghost".

Today, on the anniversary of the first Pentecost, men everywhere are asking the same question, "What shall we do?" The nations are divided. There seems to be no common mind among the heads of States, and with the growing terror of nuclear weapons, there are even predictions that we are on the brink of the suicide of the world.

It is to this critical situation that the World Council presidents speak. They ask us to pray for the help of the Holy Spirit. They give three answers to the old question, "What shall we do?"

First they call us to repentance. They indicate that the conflicts in the world can be solved by reason and not by violence, and that unless wars can be made to cease all nations will perish.

Secondly, they insist that only by the spreading of justice and by cooperative efforts to meet human needs and ultimately by relying upon the grace and mercy of God, can peace come to this troubled world.

Finally, they challenge the Christian world to remind the nations of this earth of the fundamental unity of the human family, that the God and Father of our Lord Jesus Christ is also the Father of all men.

This may not be a definite program for world peace, but in its three-fold emphasis upon repentance, justice, and the unity of the whole human family under one God, we have a clear statement of the foundation upon which a just and durable peace can finally be established.

These men speak across all the barriers which separate the East from the West. Perhaps the finest sentence in their message is the last: "It is in this spirit that we ask our brethren in the member churches to offer their prayers, and give their witness to the power of the Holy Ghost and to our own unbreakable fellowship in the Body of Christ."

The Power of the Spirit

Whitsunday is the Festival of the Holy Spirit. Christianity is supremely the religion of the Spirit. The Early Church was aware of God's powerful Presence after the first Whitsunday (or Feast of Pentecost).

If we look for a moment at that little band gathered together in the Upper Room, the first thing we notice about them is that they were such "insignificant and ordinary" folks. God seems to have chosen "the Cinderellas of the Roman Empire for the first great feast." St. Paul said, "God chose the foolish things of the world to put to shame them that are wise."

But there are some other things to notice about this little group. They were "together". They were of one heart and one mind. They let go behind their littleness and their selfishness. They, furthermore, depended upon God absolutely. They had no beautiful church, no choir, no organization, no prestige. They had only God and His Promises. And, finally, they believed that "He that raised up Jesus from the dead could do anything."

It was into such a group as this that the Holy

Spirit came on Whitsunday. He made Himself known in "signs and wonders." Lives were changed, souls were converted, bodies were healed, and men understood each other even across the barriers of race and language. A flood of enthusiasm (God in people) came upon the world, and was soon to conquer it. The Church was born in such a day.

The great need of the Church is for a rebirth of the Spirit. Daddy Hall used to say: "Set fire to the Church and people will come to see it burn." Certainly few will be attracted by the deep freeze of our respectable spirituality. We must learn from the men of Whitsunday.

Look at them again. Here is what they teach: (1) The Spirit comes with power when men are TOGETHER, within the Fellowship. (2) The Spirit can work best when we do not rely too much upon ourselves but depend, rather, upon GOD. (3) The Spirit comes upon us when we really EXPECT great things from God.

Dr. Bowie once told of a friend who flew from India to the Middle East. He was informed that at a certain point he might be able to see Jerusalem to the south. When the plane passed the place, only mountains and more mountains could be seen. Later, he asked the pilot about it. The pilot said: "If we had only been flying a little higher, we could have seen the Holy City." That story carries its own message to us.

Worth Remembering

Here are words of Berdyaev who, in interpreting Dostoevsky, wrote: "Doubtless this long message through the experience of good and evil could be made much shorter and easier by limiting or even entirely suppressing human liberty. But what is the value of men coming to God otherwise than by the road of freedom and after having experienced the harmfulness of evil? Are they not less welcome to him? Is not the whole meaning of the universal historical process to be found in this divine thirst to receive the FREE love of man?"

Speaking Personally —



Our family went to the ball game the other day and it brought back many memories. I suppose that every man who has ever written "sports" never really gets it out of his system. My friend, Ralph McGill, editor of the *Atlanta Constitution*, told me the other day that it was so with him. Sports writing was my happy job long ago.

Most of these people in baseball are good people. They add more than we realize to our common life. Here, without knowing it, men have instinctively practiced some of the greatest principles of the Christian life. At one of the training camps in Florida I asked about segregation in baseball, and the reply was, "there just isn't any." Long before the Church did much about it, or the Supreme Court had spoken out, Branch Rickey signed Jackie Robinson to play for the Dodgers.

At the funeral of Grantland Rice, in our opinion the greatest of all sports writers, these fine words were said:

"Grant came into the world at a fortunate time for us all . . . The harsh rule of the Puritan tradition had begun to be relaxed. Yet some vestige of that rigid, fun-denying code of our ancestors remained. Life still meant to the great majority of Americans only work—hard work, long hours—the harder and longer the more commendable. Play was for boys and for fools. . . .

"This austere tradition Grant helped mightily to break down. He was the evangelist of fun, the bringer of good news about games . . . Never by preaching or propaganda, but by the sheer contagion of his joy in living, he made us want to play. And in so doing he made us a people of better health and happiness in peace, of greater strength in adversity. This was his gift to his country; few men have made a greater."

I'm glad we went "out to the ball game."

William S. Lea

THE COMMUNIST WAY OF LIFE

and the Christian Answer

Yet once more I shake not the earth only but also heaven. And this word yet once more signifieth the removing of those things that are shaken—that those things which cannot be shaken may remain.

HEBREWS XII, 26.

The Christian believes that God directs the course of history. Nor does He allow His Church, nor indeed society, to drift on in complacency lulled as the western world was at the change of the century by false ideas of inevitable progress. Hence Communism has come in as the greatest test the Church and men have had to face since Islam swept into Africa and Europe 1,000 years ago. This test a complacent Australia in common with the West must face.

It is not enough to think of Communism as a disturbing bogey and leave it so. We must understand it, and appreciate what in it is true if we are to overcome what in it is false.

Not to seek to understand it is as unwise as for the Roman Government in the days of Trajan to persecute the Christians and not to seek to know what Christianity meant. As a result, their opposition failed and in 250 years Christianity spread through the Mediterranean and compelled the Emperor Constantine to recognize it finally as the religion of the Empire.

Thus it is not enough to hate Communism and to exile Communists. As Dr. T. R. Glover wrote in *The Jesus of History*, in another context, "we must out think it, out live it and out love it".

Let us remember before we begin that Karl Marx was a great man, a man of vast learning, a man with prophetic insight as well as a man embittered by

experience and twisted in his outlook upon life. Let us not despise an adversary. That would be as much an error as to fear him.

And even while we try to understand and see through the critical eyes the faith he offered to men, let us use our criticism of Communism to make us more content towards our own way of life. Reinhold Niebuhr has reminded the thinking world more than once that it is an easy step from criticising others' faults to forgetting one's own. There is no room for the complacent idea that all is well with our own way of life

even with Church life—and that we could get rid of these people who trouble Israel" (as the Old Testament has it) all would be happiness for Australia.

Strangely enough, it is a major error to believe that if a few tyrants are overthrown the world would be better at once. This is too simple and superficial a solution of our problems.

Moreover Communism is to be feared not just because it is anti-God, but more because we in the Western World are so largely godless that there is a vacuum in our lives into which it can come. Unhappily those who are most bitter against it and its adherents, are often those who by reason of their irrationality will give Communism its opportunity. If we really Christian people, we should not be on the defensive. We have a mightier truth.

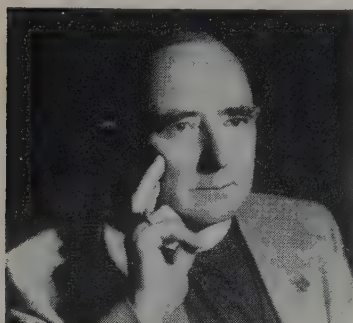
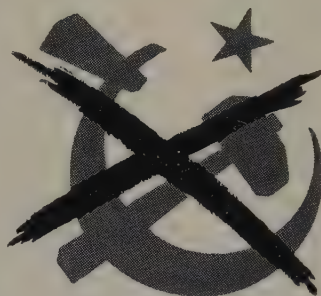
I. MARX AND MARXISM

Karl Marx was born of Jewish parents in Prussia (though in his early years his father for political reasons joined the Lutheran Church). Marx took off his adopted creed as he came to manhood.

The Rt. Rev. John Stoward Moyes, M.A., Th.D., D.D., is the Anglican Bishop of Armidale, New South Wales, Australia. He was a delegate to the Amsterdam Assembly at which the World Council of Churches was created. His last visit to the United States was in 1954, when he was one of the Australian delegates to the World Council Assembly at Evanston.

Bishop Moyes has given us exclusive rights for reprints of this series of articles in America. They have been published in Australia in a book by the same title.

It is Bishop Moyes' belief that only as Christians understand Communism can they meet its challenge. In this first article he introduces us to the problem.



declared himself an atheist, but his Jewish heritage clung to him and was the greatest influence in fashioning his outlook on life and his practical philosophy. Added to this hereditary influence was the influence of Hegel and Feuerbach, two great German philosophers, of Proudhon the French sociologist, and of England, the one country that would give him sanctuary, where he lived and studied and wrote (from 1850 till his death in 1883) under the influence of the individualist economics inspired by Hobbes.

What effect had these influences in his life? It is a common thing amongst us to speak of "the swing of the pendulum" with regard to moral, political, educational and other tendencies. But life is not just a process of "see-saw". Hegel and Marx saw that truth and progress are realised through the conflict of opposing tendencies. A Puritan strictness in behaviour may issue in a period of license—which in turn will give place to a positive behaviour compounded from the two ideas. An extreme individualism in the economic world may issue in collectivism—but from the marriage of the two will come an order more true to the facts by reason of combining what is good in both these orders. Thus Marx adopted Hegel's idea of dialectic but applied it to the world of action, not just in the world of thought.

Further, from Feuerbach who anticipated some modern psychologists in his belief that the idea of God was a projection from the mind of man and that there was no God to correspond with man's reason, Marx took his atheist stand, inspired unhappily by the utter aloofness of Christians (on the whole) from the practical problems of poverty, hunger, exploitation and misery, which he saw everywhere about him in the England of the Industrial Revolution. And though there were great Anglicans like Maurice and Kingsley fighting the cause of the poor, he seems never to have met them, though he uses a phrase of Kingsley's when he speaks of religion as the "opiate of the people".

The English economists of his day saw society as a collection of individuals who necessarily sought their own pleasure and self interest. There was no common purpose in the economic world. Each was for himself, in a world where economic laws were inevitable and inexorable.

Marx, like the Christian, saw a purpose in history, but as he saw the impact on England's feudal society of the new economic forces represented by the industrial revolution, as he saw men slaves to economic forces, he pointed out with passion that so long as society as a whole does not control economic forces, economic forces will control society. Where human will abdicates, material conditions are supreme. Understand your economic order and you can control it and make it serve you as truly as an airman can the upper air.

Two distinctive points follow—(1) his conception of class war. To Marx a class means a body of people whose economic interests are broadly identical. Changes in the means of production bring new cleavages in interest between different sections of society. A pastoral society, e.g., will have different habits from an agricultural society, different kinds of conduct will be advantageous and harmful to those two forms of society. One form of society changes into another because men find different ways of satisfying their material needs. He would seem to go so far (and his disciples certainly have done so) as to hold that men are only a function of the way in which they

satisfy their material wants, and thus, all culture, art, and religion, are derivative from this primary influence of the manner of production of essential goods.

He holds there must ever be a struggle between those who own the means of production and those who have nothing but their labour power on which to live. Class struggle can only be transcended by such a change in the control of the means of production as will make conflict between the economic interests of individuals impossible. Hence came his conclusion (2) that the cause of evil in society lies in private property used as capital to control other lives and that socialization of all means of production is the way of salvation of society.

2. MARX AND JEWISH BACKGROUND

I began by emphasizing the influence in Marx of his Jewish background. The Jew has never been so much a philosopher as a practical man. Thus, Marx reminds us that "Philosophers have only interpreted the world. The real task is to change it". He insists, then, that there can be no understanding of life apart from living, no understanding of the game by one who is only a spectator. This brings him near at one point to Him who said "He that doeth the will of Him that sent Me shall know the doctrine".

In his materialism he is not a crude materialist, since he accepts all spiritual existence as something given, but it is materialism in the sense that spiritual existence is secondary, a product of matter in motion. If you want to understand the art, poetry, religion, of any people you must begin with their material conditions—these are primary.

As I said earlier, he sees history as a series of class conflicts in which a purpose is being worked out. Who are the agents? The Jews had always seen themselves as a chosen people with an inevitable future. Marx translates the chosen people into the working class, the proletariat, who, having nothing, are sinless, and who finally will end the class struggle by their victory, enabling a classless community and the withering away of their dictatorship. With all appeals to self interest gone, selfishness will be gone, peace will reign. In a real sense, Marx regards the stages of production marked by class struggle as prehistoric stages. When society in the proper sense is formed and the class war at an end, then, according to him, history proper will begin when men will control their own destinies. The working class cannot free itself without freeing the whole of society. Its triumph is the triumph of humanity.

Unhappily Marx was a Jew who fulfilled the ancient command; he hated his enemy. His Communism is born of hate, it breathes the spirit of the cursing psalms and of the book of Esther. But we shall consider this when we set Communism beside Christianity.

3. COMMUNIST REALITIES

The world today does not see Marxism just as the Communist manifesto and *Das Kapital* expound it, but as Lenin and Stalin have brought it into being in Russia, and as Russia seeks to spread it through the world. There lies our practical problem.

The Soviet Revolution of 1917 prevailed under the leadership of the Bolshevik Social Democratic party and its Commander-in-Chief, Lenin. They were able to reorganize the disintegrated and chaotic Russian

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The Holy Spirit

In the Godhead . . . in the World . . . and in the Church

by J. V. Langmead Casserley

WHITSUNDAY, or Pentecost, is not only the Feast which celebrates the majesty of Our Lord the Holy Ghost, but also the birthday of the Christian Church. In the Christian Church the Spirit is recognized and adored as the very foundation and basic principle of its life. On the other hand we must be very careful to insist that the Holy Ghost is not merely the Spirit that animates the Christian Church.

The truth is much more wonderful than that. The Spirit who lives and is known in the Christian Church is at the same time the Spirit who gives life to the world and lives and reigns with the Father and the Son in the eternal Godhead. Let us therefore consider the work of the Spirit outside the Church before we begin to think of the reality of the Spirit inside the Church. The Spirit transcends the Church entirely and depends upon it in no way at all.

The Holy Spirit in the Godhead

In a famous chapter in I Corinthians St. Paul identifies love or charity, that which tends always to create unity and to make of many individuals one living people, as the greatest of the gifts of the Holy Ghost. But we experience the Spirit as essentially the creator of love and unity only because He is the Spirit of love and unity in the eternal life of the Godhead. St. Augustine, in an admittedly rather difficult passage, identifies the Holy Ghost with the love which eternally binds together the Father and the Son in the life of

the Trinity. Of course he means by this love more than a mere relationship. The love which binds together the Father and the Son is a living love which is as real and personal as they are, so that we distinguish in the Godhead three persons, not two persons bound together by a love which is less than personal.

According to this view the Holy Ghost is the clue to the mystery of the unity of the Godhead. "God is love," and it is through the absolute power of the absolute spirit of absolute love that we are compelled to say that the Three Persons of the Trinity must be proclaimed and worshipped not as three Divine Persons but as One Eternal God.

The Holy Spirit in the World

One of the early Christian writers remarked in one of his books that in the Old Testament the figure of God the Father stands out quite clearly while the figure of the Eternal Son can just be discerned in the background; that in the New Testament the Son also is now quite clearly visible and the Holy Ghost can just be made out in the far distance; but in the Church all Three Persons are equally clear, for the age of the Church is essentially the age of the Holy Ghost.

Of course it is true that neither the Holy Ghost nor the Son are clearly seen in the Old Testament as distinct personalities within the One Godhead. Nevertheless there is in the Old Testament an awareness of the work of the Holy Ghost. He is usually referred to as "the Spirit," or "living

breath, of God." In particular the ancient Hebrews connected Him with the actual gift of life to the living creatures of God (see especially Gen. 2, 7 and Ezekiel 37, 5). In Exodus the peculiar gifts of Bezalel and Ooliab in the arts and crafts necessary for the beautification of the sanctuary are attributed to the fact that these men are 'filled with the spirit of God'. In the same way the special insights and inspired utterances of the prophets are frequently attributed to the spirit. Thus we may rightly say that the Holy Spirit is the real source of those great gifts, artistic, intellectual and religious, which constitute extraordinary genius in human beings and which do so much to redeem us that despite the tragic consequences of man's fall and his sinfulness he was nevertheless created in the image of God. Things still sometimes happen in human life which remind us of the grandeur of man's origin and of his ultimate destiny. Wherever men seek truth and create beauty simply because they love truth and beauty for their own sakes, then we must recognize the work of the Holy Spirit. His work must be seen not only in the power which a few men have, in the Spirit, to do such things, but also in the capacity given to a much larger number of human beings to appreciate and respond to what they do. There is only one Beethoven, but there are many thousands who can respond to Beethoven's music with understanding and enthusiasm. The Holy Ghost is just as much the author of the power to respond as the original power to create.

Holy Ghost in the Church

though the Holy Ghost works in the whole world from the creation to this time and beyond, to a very great extent He does His work in the Church without His presence being denied or even suspected. The difference between the Church and the world is not that the Holy Ghost works in the one and not in the other, but rather that He is known and recognized in the one and ignored and overlooked in the other. We may say that whereas the Holy Ghost works in the world for the most part *incognito*, He does His work in the Church in the known and loved.

In the Church we know the name of our Sanctifier; we set forth His work in our hymns of praise and we acknowledge His eternal reality in our creeds and confessions of faith. 'To go with the Father and the Son to whom all is worshipped and glorified, the one person in the triune Godhead, the Holy Ghost is to be distinguished from the Father and the Son, and yet because the Godhead is one Godhead, we know that He is eternally united with the Father and the Son, so that wherever God is at work He is working with them.'

In the narrative of the Annunciation, as we have it in St. Luke's gospel, it is through the power of the Holy Ghost that the Son of God is born of Mary and Incarnate in the world. In the same way we recognize that in Baptism it is through the power of the Holy Ghost that men are born into the Church. We recognize in the Eucharist also that it is through the power of the Holy Spirit that our Lord and Saviour Jesus Christ makes Himself one with us.

Real 'Me'

Perhaps part of the difficulty which some people still feel in discerning the distinct personality of the Holy Ghost, both in the eternal being of the Godhead and in the whole pattern of Divine action through which we are redeemed and sanctified, lies in the very extent to which the Holy Ghost identifies Himself with us and dwells in the interior of our lives. Our lives are so bound up with the power and influence of the Holy Ghost that we may understandably say of ourselves, 'Where is the real human me, the real human me as it exists apart from him?' The answer

is that the question is meaningless. The real *me* is not *me* apart from or out of all relation to the Holy Ghost. The real *me* is the *me* that I know myself to be under the influence and in the power of the Holy Ghost. Men are by nature dependent creatures. The real human being is the human being living, as his Creator meant him to live, in continual dependence on the Grace of God which the Holy Ghost spreads abroad in the spirits of men.

Is there any difference between the Holy Spirit of God and the Grace of God? Some theologians have thought not. The majority of Christian thinkers, however, would say that such a distinction can and must be made, although it is admittedly rather a subtle one. It is rather like the difference between the giver and the gift, complicated by the fact that in this special case what the giver gives is himself. Grace is one of the most difficult notions in the whole realm of Christian theology. Grace is certainly not a kind of spiritual *stuff* which the Holy Ghost gives to men. At the same time it is more than simply the companionship of the Holy Ghost and the influence which He exercises upon men.

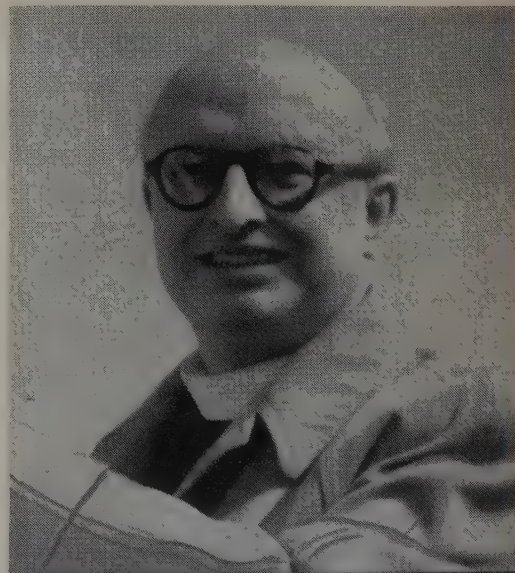
His Work is Sanctification

The word *Grace* means that the companionship and influence of the Holy Ghost really transforms men, really works in them a positive enrichment of their being, so that something is genuinely given to them in and through this mystical fellowship which becomes their own permanent and eternal possession. Of course they only possess it in continued and deepening dependence upon Him, and yet it is in a real sense their own, their own sanctified nature. The work of the Holy Ghost is sanctification, and the final fruit of that work will be utterly sanctified human beings enjoying the eternal vision of God in the Kingdom of God. The visible fruits of Grace are those great graces which enable men disinterestedly to love beauty, and above all the one Eternal Beauty, for its own sake; to delight in truth, and above all the Eternal Truth of God, again for its own sake; and to live joyously in the service and knowledge of that Eternal Beauty which is also that Eternal Truth.

We have already noticed that the Holy Ghost is the spirit of love or charity which creates unity in the Church precisely because He is the spirit of the love in virtue of which

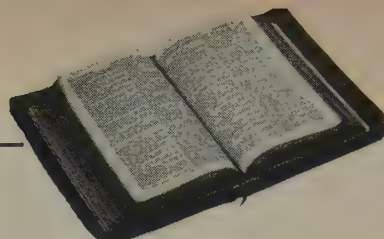
the Godhead, despite its tri-personal character, is nevertheless absolutely and eternally One God. Now it becomes important to lay special stress upon two dangerous and prevalent mistakes about the unity of the Church which we must always be careful to avoid: (1) The unity of the Church is not a social or sociological unity. It is not the kind of unity which we see in a local community, not even in a local community of Christians worshipping together in their own parish church. The over-estimation of the kind of unity we enjoy when we work and worship together in our local parish community has led to the grave theological error known as 'congregationalism', the idea that the local congregational unity *is* the Church. (2) The unity of the Church, furthermore, is not a psychological unity of the kind which we see when small groups of people work in intimate fellowship. The work and essential being of the Holy Ghost can no more be apprehended and grasped in psychological terms than in sociological terms. When small groups work together in close intimacy they do generate a

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J. V. Langmead Casserley needs no introduction to the readers of *Episcopal Church News*. He has been a regular contributor to this magazine and was formerly a member of our Board of Editors.

Dr. Casserley became Professor of Dogmatic Theology at the General Theological Seminary in 1953.



JESUS—HIMSELF THE KING

A Continuing Bible Study by Robert C. Dentan

Isaiah 11:1-5; Matthew 7:24-29; Mark 2:1-12; 9:2-8; Revelation 19:11-16.

THE essence of Old Testament faith in the Kingdom of God was that one day God would overcome the powers of evil and show on earth the fullness of His power. Just how this would happen and what the precise form of the Kingdom would be were matters on which there was a considerable variety of opinion. Some thought God would do it by a sheer act of His will without the help of any human agent; but the more common view was that He would send a human individual to act as His representative and rule in His behalf. Since the greatest of Israel's kings had been David, it was natural for this future king to be thought of as one of his descendants; and since the kings of Israel were all anointed at their coronation, it was natural that he should be called the Anointed One (in Hebrew, "The Messiah"; in Greek, "The Christ"). The most appealing picture of the Christ to come is the familiar one found in Isaiah 11:1-5.

As we saw in our last set of readings, the chief burden of Jesus' message was that the promises of God were at last being fulfilled and the Kingdom of God was at hand. In the present series of readings, we see that He was not only the herald of the coming Kingdom, but was Himself to be the King.

At the beginning Jesus did not proclaim His kingship, but only the fact of the Kingdom. He wanted His followers to discover for themselves His own peculiar relationship to it. No doubt those who first began to follow Him did so because they saw Him as the last and greatest of the prophets, come to declare the imminence of God's rule; but as they came to know Him better, they saw that the category of prophet was inadequate to explain Him. While in many respects He was like other religious teachers of Israel in the past and present, certain qualities set Him sharply apart from all of them. The

most striking was the *authority* with which He spoke and acted.

The tone of authority was evident in both major areas of His public ministry: His teaching and His healing. In Matt. 7:24-28, we see the impression made by His teaching. The passage is the conclusion of the "Sermon on the Mount" (actually a collection of addresses drawn from many different occasions). Later in our study, we shall be concerned with the content of His teaching as it is recorded here, but at the moment we are interested only in the impression which it made. "The people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes (v. 28f)."

The prophets of old had spoken merely as God's messengers and the scribes spoke only as the guardians and expositors of a body of teaching already given to Israel in complete and definitive form. But Jesus spoke as one who had authority in His own person. He could criticize the traditional law (as in Matt. 5:31f) and add His own commandments to it (as in 33ff) and speak of His words as the solid rock on which every human life must be built (7:24-27). It is little wonder that the people were surprised at His manner. Nor is it strange that He aroused the antagonism of the official teachers of religion, although in personal character He was the mildest and gentlest of men.

The same note of authority was as much apparent in the things He did as in the things He said—in His seeming mastery of nature and the mysterious forces which disturb the human spirit. It was said that He could command demons and make them obey and had been known to still a raging storm. No doubt some of the stories may be legendary (like those of the Apocryphal Gospels) and some have been embellished by tradition, but all testify to the aura of royalty and even divinity which surrounded Him. The story of the healing of a paralytic in Mark 2:1-12 is

a good example of the power of His person and the effect He created.

One can easily imagine the growing change these experiences brought about in the minds of His disciples. At last the time seemed ripe for getting a mature and final judgment from them as to who He was, and at Caesarea Philippi, Jesus asked them bluntly what they thought. Perhaps they had never previously faced the question in just this way, but once it was put there was only one possible answer. Peter, acting as spokesman for the 12, breathlessly, almost incredulously, gave the reply: "Thou art the Christ!" The full force of His response becomes evident to us only as we remember that Christ means "king." Peter was not so much approving the claim of a teacher to be heard as of a monarch to be obeyed. The conviction that, in the Kingdom of God, Jesus Himself is King is the foundation of New Testament faith.

A few days later, their eyes opened by their new-found faith, the disciples saw the glory of His Kingship (Mark 9:2-8). One cannot say just what happened on the mountain, for the story tells of an indescribable experience which belongs to the order of the spirit rather than to external, objective history. But one thing is certain: Those who had known Jesus as prophet now saw him, briefly, clothed in royal dignity as the Christ of God. In Rev. 19:11-16, a later writer, in more florid language, describes a similar vision—the same vision the church holds before our eyes today.

END

In the Next Issue:

The Crucified Messiah . . . Dr. Dentan discusses the crucifixion and how it was an obstacle to our Lord's being accepted by his people. Would not a true king have saved himself?

What the Younger Generation is Asking...

ONE of the Younger Generation does not like to sing without knowing about the story behind the hymn. How sensible he is. How many of us know very much about the background of the old and new hymns? Why do we obediently sing them without much further thought? A few parishes are opening up the thrilling history behind many of our familiar hymns, and then leading on to the less known ones. Much of the history of the church may be traced in the hymnal, and I wish everyone were as curious as our correspondent of this week.

Following his letter is one from a parent. Her younger son does not seem anxious to conform to the family pattern and go to camp in the usual way. I wonder how many other parents are facing the same problem?

Q I am very fond of music, and often wonder about the hymns we sing at church. One of my favorites is *Fairest Lord Jesus* (346 in the *Hymnal 1940*), and next best to that I like *He Who Would Valiant Be* (563). My little sister likes *I Sing a Song of the Saints of God* (243), but I don't suppose there is much story attached to that. Can you tell me anything about any of them, and is there a book I could read about the history of hymns? I have to read a paper at our Young People's Fellowship and thought I would choose the first two I mentioned and perhaps some more. I think people would take more notice of hymns if they knew how they came to be written. I heard that *Fairest Lord Jesus* was sung in the *Children's Crusade*.

(J., 15 years, Boy)

Dear J.

I am glad you are thinking about the history of our hymns because it is a fascinating subject, and I heartily agree that there would be more real interest in hymns, instead of singing them parrot-fashion (as many congregations do).

Scholars do not think that *Fairest Lord Jesus* was sung either by the *Children's Crusade* or by pilgrims on their way to the Holy City, as some have imagined. Much research has been done on this popular hymn, and the general opinion seems to be that it was "taken down from oral recitation in the district of Glaz." Glaz is a town in Silesia, about 100 miles from Prague, and it was written down in German about 1677. It was translated into English some two



A Boy Wants to Know About Stories Behind the Hymns...A Parent Asks About Camps...

Answered by Dora Chaplin

hundred years later by an unknown person.

The idea of the Crusades is discounted because it seems to be a product of the *Hussites*. Have you ever heard of these people? They were followers of a man called John Hus (1369-1415). Hus was a professor and eventually rector of Prague University, who, probably through students returning from study in England, became acquainted with the writings of John Wycliff. Hus wrote and taught in the same vein, disagreeing on many points with the Church of Rome. He was found guilty of heresy and excommunicated by the Roman Catholic Church. All his books were destroyed, but many people, some highly educated and some without much "book learning," supported him. They were driven out of Bohemia during the Anti-Reformation purge of 1650, and one group fled to East Silesia where long afterwards this hymn was probably written down. John Hus had been a singer himself: he translated some hymns from the Latin and wrote others himself. The *Hussites*, as his followers were called, were a singing brotherhood. They practiced their Protestant faith in secret and sang their traditional hymns. In order to earn their bread when they were exiled, they lived as peasants, weavers and cobblers and simple craftsmen in the tiny villages to which they had escaped. It is easy to see that a hymn of such simplicity as *Fairest Lord Jesus* would be loved and sung by country people like the *Hussites*, and how they would teach it to their children, like a religious folk-song. They would naturally see God in Nature and want to sing about the beauty around them.

Your other favorites, *He Who Would Valiant Be* written in 1684,

belongs to the second part of John Bunyan's *The Pilgrim's Progress*, when Christian's wife and children are making the pilgrimage. Bunyan did not know the poem would be sung in church. You will find it in the section where Mr. Greatheart and Mr. Valiant-for-truth are telling of a battle fought with three men who tried to stop them on their journey. As you may know, Bunyan was a tinker, but he said he was interested in mending souls as well as pots and pans. He was imprisoned for what the church of those days called "illegal" preaching, and while he was in jail he wrote his book. His actual words have been changed somewhat to suit the language of our time. Bunyan lived in the days when hobgoblins and evil spirits were referred to in general conversation. One verse ran:

"Hobgoblin nor foul fiend
Can daunt his spirit
He knows he at the end
Shall life inherit."

The only thing I have been told about your sister's favorite, "*I sing a song of the saints of God*" is that a competition was held to find a bright marching tune for it, and when the committee of judges was going over the entries, they chose the one we have, the gayest of them all. They thought it was written by a young person, but found that the composer was over 80. Evidently he had a happy heart.

Two helpful books you may find either in your church library or the local one when you write your paper are: *The Gospel in Hymns*, Albert Bailey (Scribners, \$6.00); *Companion to the Hymnal 1940*, Farlander (Church Pension Fund, \$4.50).

continued on page 35



BOOKS *of Significance Review*

IN WORDS of Edward Eggleston, who wrote *The Hoosier Schoolmaster*, "More than anyone else, the early circuit preachers brought order out of chaos. In no other class was the real heroic character so finely displayed." Whether that broad statement is entirely true I'm not certain, but I direct your attention to a new

edition of what probably is the classic document on the life, times and work of the American circuit rider of the Western districts.

AUTOBIOGRAPHY OF PETER CARTWRIGHT. *Introd. by Charles L. Wallis. Abingdon Press. 349 pp. \$3.75.*

The boy Peter, at the age of 15,

was converted in Logan County, Ky., at the outset of that early 19th-century religious surge called the Great Western Revival. From that time until his eighties he was a stalwart, tireless, colorful Methodist evangelist. For one period he was a member of the Illinois Legislature. For years he was a presiding elder of the Methodist Church. He became a legend in his own lifetime.

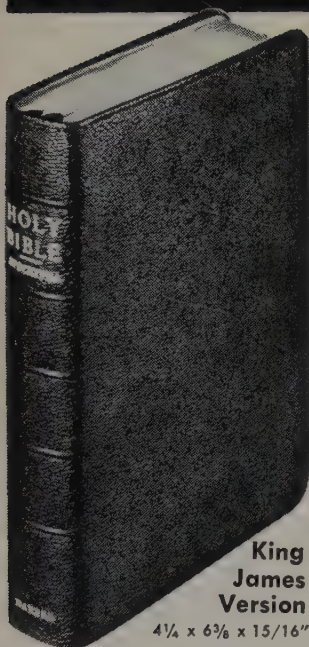
His absorbing memoir was published in 1856. This was two years before the Lincoln-Douglas debates, four years before Lincoln's election to the Presidency. The Sangamon County lawyer, whom Cartwright had bested for the Legislature and who in turn had defeated the preacher in a Congressional contest, goes unmentioned in this book, though Cartwright supported him in the later years of trial.

Both as general Americana, and as American religious history, this is a book of rare value. It is a wonderful self-portrait. Cartwright, hankering for debates, had a natural eloquence but was crudely equipped. As he admits, unabashedly: "We could not, many of us, conjugate a verb or parse a sentence, and murdered the king's English almost every lick. But there

Dr. Thomas A. Dooley with Vietnamese refugees who passed through his "Passage to Freedom" camp. Dr. Dooley tells about his experiences in Vietnam in DELIVER US FROM EVIL published by Farrar, Straus and Cudahy last month.



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gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto. 10 King Cyrus also brought forth the holy vessels, which

rest of their council, and the judges that are in Cē-lō-sŷr-j-ā and Phē-nī-çē. 18 Be it now known to the lord the king, that the Jews that are come up from you to

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was a Divine unction attended the word preached, and thousands fell under the mighty power of God." In his judgment, what the frontier required was not preachers of high education, but such as "could mount a stump, a block, or old log, or stand in the bed of a wagon, and without note or manuscript, quote, expound, and apply the word of God to the hearts and consciences of the people."

His own sectarianism (absorbed from his era) and his scanty education seem to us limitations, but what he accomplished and represented are the more remarkable as seen in this absorbing fragment of history. Lincoln enthusiasts will want it for its collateral value.

DELIVER US FROM EVIL. By Thomas A. Dooley, M.D. Farrar, Straus & Cudahy. 214 pp. \$3.50.

Admiral Arleigh Burke, in a brief Foreword, calls this book "A story of which the U. S. Navy is proud." Well it might be, for as a human document it is extraordinary, and it happens to be specifically Christian in its view of the human meaning of the tragedy and dignity it portrays.

In the wake of the collapse of Dien Bien Phu, after its bitter siege, there was a staggering flow of displaced persons, fleeing the oncoming Communist armies. On the seacoast of Indo-China there were American naval units to aid these escapees and transport them to free areas. The problem was to assemble them, care for them, in the vicinity of Haiphong, at the edge of the Bamboo Curtain, and get them down the aptly named Red River to the sea. The man set in charge of organizing and managing refugee camps was a 27-year-old Navy doctor named Thomas A. Dooley.

In the better part of a year, beginning in the summer of '54, Dr. Dooley processed upward of 600,000 Vietnamese, most of them Catholic converts seeking to preserve their Christian faith. He had to solve the impossible by the impossible, to cope with torture and its results, with hate propaganda, disease, filth, and ignorance. On his side he had limited equipment, a tiny band of assistants,

continued on page 28

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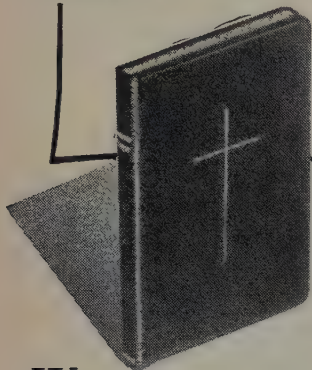
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BOOKS

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and vast reserves of innate human faith, dignity and patience in suffering on the part of his charges. It is a stirring document of the tragic, critical Asian scene. A section of fine photographs lends visual emphasis to its recital.

While we are still in the general realm of biography, here is a new item on Helen Keller, as a companion to her own book, *Teacher*, the story of Anne Sullivan Macy, which I reviewed some months ago.

HELEN KELLER; SKETCH FOR A PORTRAIT. By Van Wyck Brooks. Dutton. 166 pp. \$3.00.

As the subtitle indicates, this is not so much a formal biography as an appreciation of character by the distinguished literary critic-historian, who has been her friend for more than twenty years. I have never seen the luminous spirit of Helen Keller more deftly evoked than in this intimate memoir, which is especially rich in anecdote.

HOW TO PRAY. By Jean-Nicolas Grou. Harper. 154 pp. \$3.00.

Pere Grou, a French Jesuit of the 18th century, is regarded as one of the luminaries of the devotional writing of his time. His great work was called *The School of Jesus Christ*. The present small but intensely compact volume consists of the chapters on prayer from the larger work.

From the theme that "God Alone Teaches Us to Pray" it proceeds through other considerations, including "The Efficacy of Prayer" and "Continual Prayer" to an exposition of the Lord's Prayer.

Continual prayer, he observes, is the prayer of the heart, which he interprets as actually the prayer of the Holy Spirit, Himself, within the heart. Of this heart's prayer, he remarks in an earlier context: "If it is the heart that prays, it is evident that sometimes, and even habitually, it can pray by itself without any help from words, spoken or conceived. Here is something which few people understand, and which some even entirely deny. They insist that there must be definite and formal acts, at least interior ones, which are distinctly perceived and of which the soul must be conscious; apart from such acts they do not recognize any prayer. They are mistaken and God has not yet taught them how the heart prays." This theme could prof-

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itably be considered along with that wonderful Russian Orthodox devotional classic, *The Way of a Pilgrim*.

THE DEVELOPMENT OF MODERN CHRISTIANITY SINCE 1500. By Frederick A. Norwood. Abingdon Press. 256 pp. \$3.75.

His title defines Dr. Norwood's ambitious undertaking. He is trying to chart the over-all course of post-Reformation Western Christianity without being drawn into the minutiae of denominationalism or sectarianism. His emphasis does remain basically Western, and basically Protestant, although he does not ignore the Roman Church by any means. The tone is fervently ecumenical, stressing underlying unity beneath surface division. It is a useful survey, possibly intended as a text, or a thesis (or both) as attested by one of its best features for the student, tremendously detailed bibliographies.

THE GREAT INVITATION. By Emil Brunner. Tr. by Harold Knight. Westminster Press. 188 pp. \$3.00.

There are here 22 sermons, preached by the great Swiss theologian, in Zurich, between 1948 and 1953. Like the seminary sermons of Tillich, these help to make accessible to the layman the man's spiritual thought without the technicality and difficulty of formal theological writing. There are eloquence and beauty in many of these, such as the title sermon, in which he expounds on the gift offered us in the parable of the great supper (Luke 14:16-24). "The Temporal and the Eternal" and "The Folly and Scandal of the Cross" are also among my personal favorites. There are abundant riches here, and the best chance to know one of the great influential minds of contemporary Protestantism.

Recommended Reading

Autobiography of Peter Cartwright. Abingdon. \$3.75.

Deliver Us From Evil. Thomas A. Dooley, M.D. F.S.&C. \$3.50.

Helen Keller. Van Wyck Brooks, Dutton. \$3.00.

How To Pray. Jean-Nicolas Grou. Harper. \$3.00.

The Color Curtain. Richard Wright.

The Lost Sheep. Henry Bordeaux. Macmillan. \$2.95.

The Presence of Grace. J. F. Powers. Doubleday. \$2.95.

Politics For Christians. William Muehl. Association. \$3.00.

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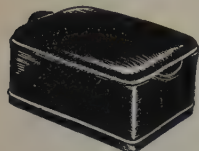
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In a period of silence, the child was heard to say, "Dear God, I thank thee for preparing a table before me in the presence of mine enemies."

Bulletin, Trinity Church, Birmingham, Ala.

THE COMMUNIST WAY OF LIFE

continued from page 21

Empire. The Marxist philosophy proved to be efficient in transforming the feudal society of Russia into a socialistic system. But the philosophy of Communism, and of the Bolshevik party on the one hand, and the Soviet System on the other, are not identical facts.

If we might compare—we have something similar in France in 1789. The philosophy of those days inspired the leaders and masses to act and overthrow the old regime—but was not necessarily and essentially connected with the structure of Republican France. The same is true of the Russian situation. Other forces than the Communist have had their part in making the Russia of today.

The present harsh regime under a Communist elite can be adequately understood only against the background of Russian history, especially the revolutionary era, the Civil War 1918-22, and the intervention by foreign powers. The vast empire without any democratic tradition, held together by the absolute power of the Czars, fell to pieces and was threatened by perils within and without. If we consider the backwardness of the masses of Russia, the stupendous transformation of the old social system into the new, we cannot but be impressed by the energy and ingenuity of the ruling party even while we loathe many of their methods. Indeed we cannot but dissociate ourselves utterly from the cruelty, ruthlessness and disregard for human lives that has characterized the Soviet rule.

It is true a dictatorial regime would seem, to the unbiased thinker, perhaps as an historic necessity in a country of such multiple and varied national elements and such culturally backward elements, and in a nation which had never enjoyed political liberty nor popular education.

There was a cultural backwardness in Russia and an illiteracy such as we can hardly understand, a poverty such as we have not known. There was a passive resignation of life induced in a measure by their religion and in a

measure by experience and hardship, but cruel though other revolutions have been in the past, it would seem this has outstripped them all in its primitive savagery.

to be continued next issue

Personal Notices

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MEMORIAL

To the Glory of God and in loving Memory of Ashton Blair Jones, who entered into Eternal Life November 19, 1955. The son of John W. Jones and Marion Stuart Jones, he was born March 16, 1874 at Buchanan, Virginia.

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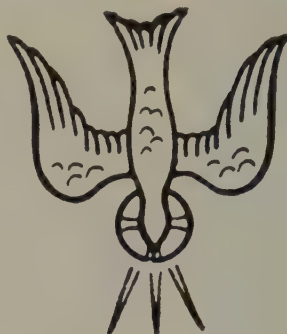
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THE HOLY SPIRIT

continued from page 23

common, and often very dynamic and creative, group spirit. This must never be identified with the Holy Spirit of God. Of course the Holy Ghost may master it and may use it in the service of His purposes, but the group spirit, or 'team spirit', is rather a dangerous customer and has



often worked great evils in the world. It is always our duty to "test the spirits to see whether they be of God."

The true unity which is most manifestly the work of the Holy Spirit is a mysterious or "mystical" unity which can only be grasped in Biblical and theological terms. (The Church cannot do without the language of the Bible and theology. The moment we attempt to translate Christian truth into other terms something important is almost always lost. How can a truth so exceptional and utterly surprising as the truths declared in the Christian faith and the Christian gospel possibly be expounded in 'everyday language'? 'Everyday language' is a good language for things that happen every day, but the Gospel is the good news of the wholly exceptional act of God in Christ. No wonder it has created its own language.) The unity which the Holy Ghost creates is thus a mystical unity. It is a unity which men have, not directly with each other, but indirectly or *mediately*, in Christ. It is the unity of the whole Christian Church spread throughout the world, so that most of the people with whom the Holy Ghost unites us in the mystical body of Christ are people we shall never see and whose names we shall never know. More than that, this mystical unity is a unity which unites us with the many Christians who have already passed on before us to play their part in the Risen Life of Christ so that we are one in the Holy Spirit with great multitudes who are in the ordinary, earthbound sense, dead and gone. It is obvious that this kind of unity defies any possibility of sociological or psychological analysis or expression.

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and express above all in our worship, when we are one not merely with our fellow worshippers in the same building but "with angels and archangels and all the company of Heaven." In the unity which the Holy Ghost creates, the barriers of time and space are done away and by the power of the Holy Ghost we who in terms of time and space are widely scattered and remote from each other are nevertheless knit together as one body in Christ.

The Holy Spirit and the Individual

Many people have made the mistake of supposing that the Holy Spirit is not primarily interested in anything corporate like the unity of the Church at all, but rather that He works through the inspiration of individuals. 'The Holy Ghost's philosophy', they tell us in effect, 'is individualistic not collectivistic.' It would be better to say that it is both at the same time. We are told in the Acts of the Apostles that when the Holy Ghost descended upon the original band of Christians He came upon them in the first place collectively—'when they were altogether in one place'—and in the second place individually, for He came 'in cloven tongues like as of fire; and it sat upon each one of them.'

The unity which the Holy Ghost creates rises above the familiar earthly collision between individualism and collectivism. He inspires the individual to love and serve the community, even if sometimes, as occasion may demand, by criticizing and opposing it in love; and He inspires the community which reverences and cherishes the true individuality of its component individuals.

Many people have supposed that the primary characteristic of the work of the Holy Spirit is an extreme and often pathological outburst of lawless and reckless individualism. All over the world in many of the primitive religions hysterical and even insane people are revered because it is supposed that they are under the influence of the Spirit. Hysterical outbursts of this kind also occur in what are nowadays called, rather misleadingly, "Pentecostal sects." To associate the work of the Holy Ghost with pathological events of this kind is a grave and almost blasphemous error. We shall do better to concentrate upon the great insight of St. Paul, in one of his most inspired passages, and see and understand the work of the Holy Ghost in terms of His three greatest gifts: faith, by means of which we cling to truth; hope, which enables us to live on obstinately convinced of the goodness of life; and love or charity, which unites us to each other in the mystical Body of Jesus Christ our Lord, in whom and through whom we are one with the everlasting Father.

END

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The Gospel of The Ascension

**This great feast reminds us
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DESPITE the difficulty of putting it into words, the Doctrine of the Ascension has always been considered one of the fundamentals of the Christian Faith. It is important for our own faith that we shall understand something of what we mean when we say that we follow an ascended and victorious Lord.

As Canon Wedel has stated it, the biography of Jesus Christ is not of one who went from "log cabin to White House," but of the Prince Who left His Palace to dwell with His people. St. John's Gospel begins: "In the beginning was the Word, and the Word was with God, and the Word was God." It was this Lord of Glory, Who "for us men and for our salvation, came down from heaven and was made man." The Christian Drama is one of Descent and Ascent. The Christian experience is of the Lord from Heaven Who came to share our life and Who has ascended into Heaven, there to guide and direct His Church and to be available for all men everywhere as Saviour and Lord.

The Living Lord

It is here, then, that we must begin. We do not follow a dead hero, however good and however great, but a Living Lord who reigns in glory. There are those who think of Christianity only as "the imitation of Christ." But when we set out to imitate His Life we find that, unaided by any power other than our own, the burden is too much for us to bear. Yet the great men of the Church tell us that Christ supplies the power to fulfill what He demands. "I live, yet not I, but Christ liveth in me," said St. Paul. The followers of Socrates never could say that of Socrates. It is the Power of the Ascended Lord which makes the Christian life possible. His human life is like a flaming meteor, coming from the beyond and returning to the beyond. The mystery of Christmas and the Fact of the Ascension

tell of that transcendent realm from which He came and to which He returned. By Faith we are united to that Eternal Realm beyond time and space through Jesus Christ.

Four Propositions

We shall try to put into a few simple propositions the importance of the Ascension to our Christian Faith.

1. The Ascension assures us that God is eternally what our Lord revealed Him to be here. Our Lord ascended in order that He might fill all things and be to all men, everywhere, what He was to Peter and James and John.

2. The Resurrection and the Ascension (which are really but one continuous fact) put the seal of victory upon the Life of Jesus Christ. This is God's vindication of His Christ.

3. The Ascension means that our manhood is glorified, and through Jesus Christ finds a place in the life of God Himself. An old Latin Prayer for the mixing of water and wine in the communion put it this way: "O God, by whom the dignity of human nature was wondrously established and yet more wondrously restored, grant, that by the mystery signified in the mingling of this water and wine, we may partake of His divinity who did partake of our humanity, namely, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end."

4. Finally, the Ascension tells us that we have an Advocate in heaven: "We have an Advocate with the Father, Jesus Christ the Righteous." He pleads our cause before the Throne of Grace.

This is the Christian Gospel, that God became Man and dwelt among us, and that He took our manhood up into heaven and there has made a place for us.

He "ascended into heaven and sitteth at the right hand of God, the Father Almighty."
W.S.L.

What the Younger Generation is Asking

continued from page 25

Q I am puzzled about sending my second boy to camp. His brother went every year and enjoyed it immensely, but F. seems reluctant to go. Do you think every child should have the experience? Is there anything parents can read to help them think this through?

Dear Mrs. T.

Help for parents seeking a suitable camp is provided in a recent 25 cent pamphlet—HOW TO CHOOSE A CAMP FOR YOUR CHILD, by Ernest Osborne, published by Public Affairs Committee, 22 East 38th Street, New York, and obtainable from that address.

Every child is not necessarily the "camp" type, and it is a pity to insist on the experience if he is not ready for it. On the other hand he may have heard unhappy stories about camps from outside the family. For many children a period at a good camp offers much that is valuable. I think some parents do not investigate the policies and personnel of the camps carefully enough, nor do they realize that there are many different types of programs, some traditional and some progressive.

Dr. Osborne says, "A camp may have a fairly stereotyped and regimented program, but if the counselors are individuals who like children and understand them . . . then parents can overlook some things they may not like about the program. . . . In the last analysis it is the camp director who not only sets up the general and specific policies of the camp but also selects the staff to work with him. . . . Get as concrete a picture as possible of this key person and let much of your decision rest on your opinion of him." Another good question to ask is, "Is the camp a happy place? Do the campers want to return?"

END

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A minister in a local church preached a sermon on the subject "Recognition of Friends in Heaven." During the following week, someone put this note in the suggestion box in the lobby:

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EPISCOPAL CHURCHNEWS

LETTERS to the Editor

► BISHOPS WHITE AND SEABURY

Sir:

As a recent reader of your excellent magazine, it has occurred to me that you may be willing to give me the verdict of the Church regarding Bishop White and Bishop Seabury. I am enclosing data copied from my Columbia Encyclopedia.

My mother's Maryland family regards Bishop White as the first Episcopal Bishop, yet my Connecticut niece had never heard of him.

All of my life I have read, seen and heard nothing but "Bishop Seabury."

At 83 years plus, I would like to know why, considering the record of the two men, Bishop Seabury has been given all the honor and Bishop White is practically unknown and forgotten.

MRS. N. M. DeLAUGHTER
UTICA, NEW YORK

Editor's note: Dr. Seabury was consecrated Bishop in Scotland on November 14, 1784. His consecrators were Bishops Robert Kilgour, Arthur Petrie and John Skinner. They were Non-jurors who refused to take an oath of loyalty to King William, because of their unalterable loyalty to the Stuart line. At the revolution of 1688, King William had offered the support of the Government to the Episcopalians in Scotland but they would have nothing to do with him. The place of consecration was an upper room in the house of Bishop Skinner in Aberdeen.

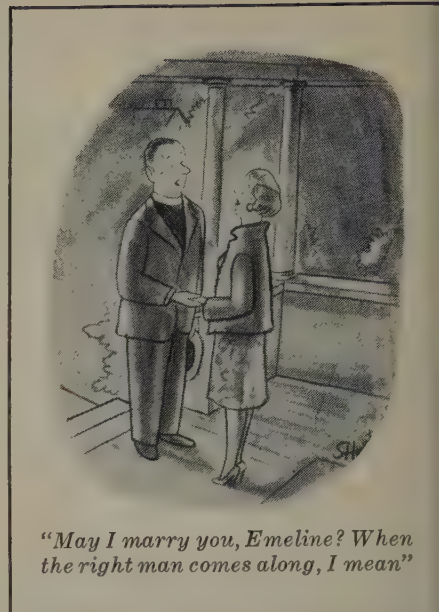
It was not until 1787 that England Bishops were willing to consecrate a bishop for the American Church. Dr. White of Pennsylvania was consecrated a Bishop in Lambeth Chapel, London, February 4, 1787, along with Dr. Provoost who became the first Bishop of New York.

► MORE ON MELISH

Sir:

I read with intense interest your report of the Melish case and appreciate your injecting a note of humor and hilarity into the mess, as it is fast becoming. . . .

There is a parallel case that occurred in 1917-18, in the case of Bishop Paul Jones of Utah. Neither he nor the Melishes were charged with theological heresy or viciousness of life. But both were social heretics. Bishop Jones was a Pacifist; the basic charge against the Melishes was that one of them was endeavoring to promote friendship with Russia and the Russians. This would appear to be a Christian virtue in view of what our Lord said about loving one's enemies. But neither Bishop Tuttle nor Bishop DeWolfe appeared to consider a cleric could be either men of peace or promoters of friendship without somehow being guilty of vicious and unChristian character. . . . The mistake they made was in confusing the Christian religion with the present social and indus-



"May I marry you, Emeline? When the right man comes along, I mean"

Courtesy Collier's Magazine

trial order. . . . Christianity has served under the Patriarchal system, under the Feudal system and is now serving under the Capitalist system, so called. Please God, if it is His will that some other social order exists and functions a few centuries hence the Church and our holy religion will be there to serve mankind as effectually "if not over well" as Charles Kingsley said in one of his essays. . . . But to conclude that a clerical social heretic must be harried and persecuted like a theological heretic is a harking back to the dark ages. This seemed to be the idea of Bishops Tuttle and DeWolfe. What a pity.

(REV.) A. L. BYRON-CURTISS
UTICA, N. Y.

Sir:

I have read *ECnews* rather thoroughly and want to comment on three features; the report of the Melish case was well done—the best I have seen; your answer to the criticism of Reinhold Niebuhr was just exactly right; the article on Dr. Deloria and the Indian work is exciting and thrilling. Thank God that such a man is a priest in our Church and in a position to make such a witness as St. Paul was able to make to the Greek world—a cultural bridge. I am impressed yet again with the enormous contribution one person can make.

MRS. ETHEL H. POLLARD
KNOXVILLE, TENNESSEE

Sir:

May I congratulate you on the fine coverage you are giving the "Melish case."

I think it is disgraceful and an affront to the dignity of our Church that such a thing has to be dragged into the civil courts as it is being done.

I am certainly grateful that we have such outstanding leaders as Bishop De-

Wolfe in our Church and I am sure he has the prayers and best wishes of all Episcopalians to bring peace out of chaos.

FRANK MERRIMAN
SAN FRANCISCO, CALIF.

► MILITARY CHAPLAINS

Sir:

Why is it that seminarians do not volunteer for chaplaincy service? (The Rev. E. O. Midboe, Churchnews, Mar. 1.) Could it be that they see the inconsistencies between the Gospel they preach and the way of the armed forces? Each seminarian should "think through the implications of his draft-exempt status," as well as the whole question of war and peace. Having come to a conviction, each man should then consider either becoming a chaplain, or the taking of a positive stand for peace. Far more avowed pacifists (as well as chaplains) should be coming from our seminaries than is the case.

(THE REV.) S. N. MCCAIN, JR.
HAWAII

► A NEGLECTED SUBJECT

Betsy Tupman Deekens' article on "Model Clergy Wives" was read with interest by several of us (*ECnews*, April 1). It is good to see some interest in the subject, even though the tone was facetious, and the inferences somewhat unflattering. I understand the quotations from the pen of the Rev. John Large were intended to make lay people more sympathetic toward a clergy wife, and for this motive he should be applauded. However, his point of view is that of the successful Rector of a large city parish, and I am afraid that what he and other similar voices in our church press say does not apply to the majority of our churches, which are often rural, and frequently the smallest in their communities. In these situations the clergy wife cannot hide, but must participate more than she would like, since the smaller the church the larger the number of jobs her husband must take on. (Just try listing them some day!) . . .

The subject of clergy wives and families has long lain untouched by the "Thinkers" of the Episcopal Church, but I, who have been a clergy wife for over 20 years, feel the Church is neglecting a most vital point in its welfare. . . .

A CLERGY WIFE
VIRGINIA

Ed. Note: The lady has a point. Industry may have stolen a march on the Church with the increasing attention it is paying to the wives and home life of prospective employees. Certainly the Church should do likewise. We hope soon to carry such an article.



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A tiny girl, a rust
 Carol Woodard and

'God Will

THEY say that courage belongs to the young or the very old: the young because they haven't had time to learn otherwise, and the old because they have had time to build up inner strength and wisdom.

Nevertheless, courage and that other similar virtue—patience—are pretty big items to expect from a little girl, particularly when she's only two years old and in the lively pursuit of fun.

It was this pursuit of fun that led to tragedy for Carol Woodard of Ticonderoga, N. Y. Unknown to her family, she slipped out of her car last September for an evening's play with friends. A freight train ran over her near her home. Several minutes later, Carol's father found the little girl lying between the rails, whimpering and in deep shock. The accident cost her both arms below the elbows.

Perhaps it's because a train is so big and a two-year-old so little that this tragedy left such a mark on so many people besides Carol and her family.

Mrs. Charles B. Shaver, wife of the Woodard rector, reported that several people had written or remarked to Carol's mother, "God must have been looking the other way when this happened." Others wondered, "How can you believe in a God who would let such a thing happen?"

"But," said Mrs. Shaver, "the mother has a bitterness in her heart. She says, 'I feel that God must have had a reason. Some day He'll show us why.'"

In the meantime, God's people didn't wait for an answer to this question before they offered the Woodard family the best help they had—prayer, money and gifts. Literally thousands shared in the family's suffering and rejoiced over Carol's courageous fight for her life.

Immediately after the accident, neighbors and friends took up a collection which provided Carol badly needed \$100 for the financially destitute family. The Woodards asked their rector, who had baptized Carol a few days before the accident, to take care of the money for them. "He has been like a father to our family," Mrs. Woodard said about Fr. Shaver, rector of the Church of the Cross.

Soon a New York newspaper printed an editorial about the tragedy and, with Fr. Shaver's permission, used his name as head of a fund to help Carol. This began the mountainous response that is still continuing. Carol's mother said she was grateful for the money and gifts, "but more of all for the prayers. I never could count the number who wrote and phoned."

Last fall the Shavers got several hundred contributions a day. Fr. Shaver got "writer's cramp" from endorsing checks." At one point he found

-and tragedy. Here's the story of people who refused to believe that

Looking The Other Way'

by Betsy Tupman Deekens

self neglecting his parish to take care of Carol's account.

The Woodards also have five other children: James, 9; Diana, 8; Brett, 5; Bonnie Sue, 3, and Eileen who is barely a year. Harold Woodard, a handyman, has been out of regular work since December. The family has been on welfare since that time.

One problem," Fr. Shaver said, "is convincing county and state authorities they should help Carol despite the money in the bank, which they want to keep for her education and rehabilitation." He added that some of the donors had donated the money for these purposes.

As of last month, nearly \$7,000 had been sent to Carol. It was deposited in a trust fund for Carol under Fr. Shaver's name until legal arrangements were completed for the establishment of a foundation.

Long before Carol left the Moses-Ludington Hospital, the fund had started to grow. A newspaper publisher sent \$100. An elderly New York pensioner sent 70 cents. Night shift workers of a New York factory sent the little girl \$85 and added, "Please send us your picture so we can hang it on the wall of the plant." Recently the many Kiwanis Club Foundation contributed \$1. Twelve convicts at the Ohio Penitentiary sent a 24-inch walking doll with this message: "We hope you will pardon our intrusion, but we wish to spend a moment with you, if only on paper." The prisoners also included "our prayers for your speedy recovery."

While her parents, old friends and new friends

waited anxiously, the tiny, brown-haired, brown-eyed little girl rallied slowly but steadily. So much did she improve that before she ended her two-and-a-half month stay in the hospital, she had learned to climb from her crib when the nurse was away by stepping on a large toy elephant sent her.

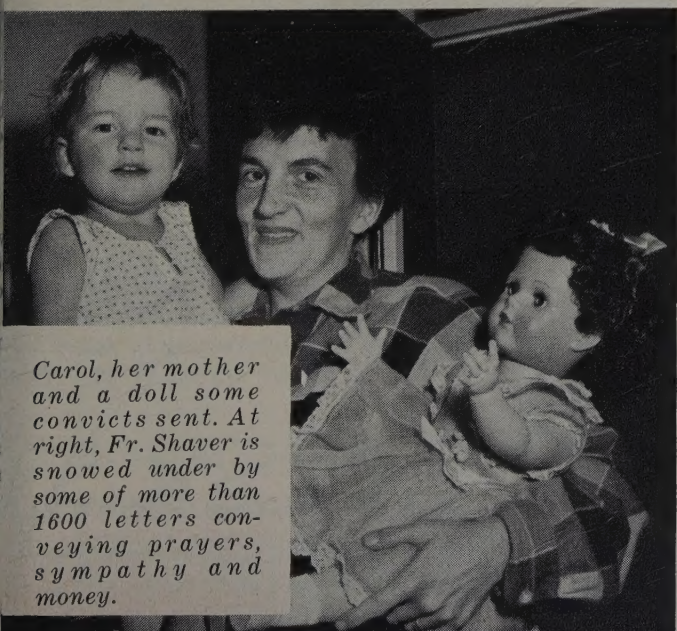
Her arms are healed, but it will be some time before she can be fitted with artificial ones. A preliminary step in that direction was her recent visit to the Kessler Institute in West Orange, N. J., where, Fr. Shaver reported, doctors were very much encouraged by her progress.

Meanwhile Carol is going about the very exciting business of being almost three years old. Her mother reports that Carol plays just as hard and as long as other children her age. Does she mind her injured arms? "They don't seem to bother her a bit," Thelma Woodard said. "She eats bread and crackers and drinks from a cup all alone. She has even learned to turn on the TV set."

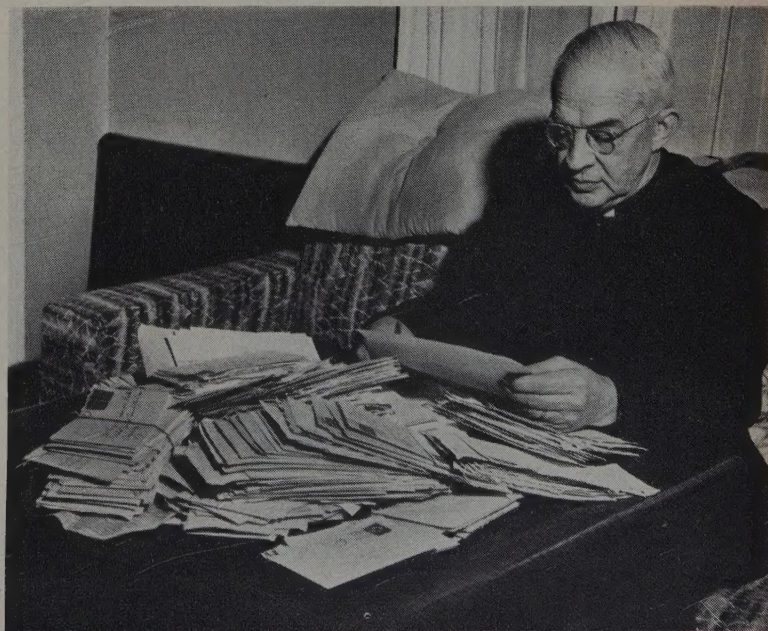
At the moment, her favorite plaything is a tiny baby doll sent by a woman in Illinois. Like most little girls, she cuddles with it every night when she goes to bed. She also shares most every little girl's instinct for house-keeping and child care. She helps Mother take care of her baby sister, Eileen.

Jay Holmes, an Associated Press reporter in Albany, says one thing will make Carol cry—the flare of a photographer's flash bulb. She's been photographed many times, but only after tearful protest. It's believed the flash bulbs remind her of the headlight of the train.

Bernie A. Degnan Photo



Carol, her mother and a doll some convicts sent. At right, Fr. Shaver is snowed under by some of more than 1600 letters conveying prayers, sympathy and money.



BACKSTAGE

The Seabury Series

Five new courses in the Seabury Series are now available to the Church. The editor of Episcopal Churchnews is studying these materials and will give a full report on them in our next issue. Watch for it.

—The Editors

IN SOME small way I would like to add to the many tributes that have been paid to Paul Hutchinson since his death last month. For many years Dr. Hutchinson, as editor of *The Christian Century*, occupied a real position of world-wide leadership in religious journalism. At the time of his death, some six months after stepping down as editor of *The Christian*

Century, he was deeply concerned over the current crisis of desegregation in the South. *TIME Magazine*, in a recent issue, told about his enthusiasm for the stand the Roman Catholic Archbishop of New Orleans had taken on the matter of segregation. In fact it was at New Orleans that he rejected a plea from close friends that his job was to 'throw oil on troubled waters'; until the very day he died, Paul Hutchinson lived in the faith that Christianity need never retreat. And that, I suspect, is a good kind of a faith for a man to possess.

► In this issue we begin the first American reprinting of an excellent article by the Bishop of Armidale, one of the great bishops of the Church in Australia and, incidentally, a close friend of *ECnews* editor, Dr. Lea. The article, published under the title of *The Communist Way of Life and the Christian Answer*, will be found on pages 20 and 21. Our publishing of this article brings back memories of the Anglican Congress which met in Minneapolis back in 1954. It was then that I first got to know Bill Lea and through him met Dr. Moyes, the Bishop of Armidale. This article has been printed in pamphlet form in Australia and there it attracted considerable attention. Certainly in today's world the Christian should understand the communist way of life and be always conscious of the Christian answer. The article can be highly commended to you for interesting and instructive reading.

► It is good to welcome back Dr. J. V. Langmead Casserley who for nearly three years was a member of our Editorial Board. In this issue he writes a very special article on *The Holy Spirit* which you probably noticed when you leafed through this issue. If you missed it, why not turn back to page 22 and this timely article. And speaking of former members of our Editorial Board, you will be interested in an announcement (made elsewhere in this issue) that Dr. C. Edward Berger writes a helpful article on *The Doctrine of the Trinity* which will appear in our next issue. I suggest that you bear this in mind and make it a point to read this and all the other features which should give our May 27 issue high priority in your schedule of reading time.

► We have received a great many compliments about Sam Robinson's art work in the last few issues—comments which I think are certainly well deserved; people have been enthusiastic about the cover drawings he has made. It has been interesting to watch how quickly Sam has caught on to what we are trying to do here at *ECnews*.

Charles E. Beemer Jr.

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